

# **HOPE**

## **BEYOND THE**

# **HOLOCAUST**

**THE BIBLICAL PORTRAYAL  
OF A REGENERATED EARTH**

**BRIAN DAY**

Published by Logos Publications,  
9 West Beach Road, West Beach, S.A. 5024

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Set up & Printed by Eureka Press Pty. Ltd.  
West Beach & Beverley, S.A.

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## THE DAY OF CHRIST

*“God hath appointed a day in which He will judge the world in righteousness by that man whom He has ordained” (Acts 17:31).*

To this “day” all prophecy points. It is a day which would never come if left to itself. It is the day of Christ — a day that he will introduce by his own irresistible intervention in human affairs — giving us that one wise head and that one strong hand that will be equal to the stupendous task of seizing and transforming the entangled skein of human life — destroying much and reconstructing much, with the result of evolving a perfect system of human society, in which all the ideals of enlightened intelligence will be realised on the only possible foundation of human society, in which all the ideals of enlightened intelligence will be realised on the only possible foundation of human well being — absolute submission to God in the enthusiasm of a loving worship through Christ.

## ACKNOWLEDGEMENTS

The author is greatly indebted to previous expositions of the Holy Scriptures that have enabled him to formulate this summary of the great drama of the ages. "Other men laboured" mightily. It has been a light and joyous privilege to "enter into their labours." I wish to record my particular gratitude at having access to "Eureka", the invaluable exposition of the Apocalypse, and "Elpis Israel", the classic Bible commentary, both by Dr. John Thomas.

My thanks go to Yvonne McCallum and 'COMSKIL' in South Australia for their typing, and to Sue and Jeff Catchlove for their proof reading and helpful criticisms.

The graphic illustrations of Vit Jurevicius lend strong support to the text. I am grateful for his willing assistance.

Bible quotations have been taken from both the King James Authorised Version and the Revised Standard Version.

As a source of succinct statements of philosophy, I have found especially valuable *The Great Quotations*, compiled by George Seldes, published by Pocket Books, New York. I am grateful for their kind permission to incorporate a number of excerpts in this work.

Port Moresby,  
1982.

## PREFACE

*This book was written with a certain class of readers in mind, namely those countless decent, ordinary folk who have yet to see reason in the startling developments of this generation. Although they may now be developing an awareness of the seriousness of many contingencies confronting mankind, they, like the author, will probably have enjoyed such an excess of good things that there has been little incentive to enquire into the real issues of life.*

*If they have known a struggle at all, it will not have been to secure whatever is materially necessary or desirable, but to overcome the lethargy and indolence that are the by-products of overabundance. Certainly the reality of a world in distress threatened to remain beyond the horizons of the author's limited perspective. Until quite recently, he had perceived little reason to seek a purpose in Creation. Slowly, however, his dulled senses were alerted to the surfeit of tragedy and suffering that more accurately typifies the state of the global community. With that growing awareness developed a curiosity and concern about God's intentions. What was He doing, if anything, about the deteriorating conditions of His richest jewel? How could His answers satisfy the perplexity, fears and remorse of a people long exposed to the ravages of sin and death?*

*A wider reading awakened the writer to the reality of God's operation in the affairs of the nations. The reasonableness of His activity in the earth became apparent; it was, after all, the earth and mankind upon it that had been subjected to the curse, and to which redemption had been promised.*

*At the same time he became aware of the modification, indeed the corruption of Bible teaching that is the legacy of the traditional church's development. The original gospel, once enunciated so clearly in the hill country of Judea, is not to be heard in the hallowed halls of Christendom. The Yom Kippur War of 1973 was a personal turning point. Although vaguely aware of the importance of Middle Eastern affairs, the writer was uncertain of the outcome of this eruption of violence. The event compelled him to undertake a serious investigation of the writings of the Hebrew prophets. Seven years' study have led him to the conviction that these Scriptures are true, that they are capable of being understood by the lay community, and that they project a wonderful vision of a world emerging from dire trouble into an unprecedented era of splendour.*

*This book seeks to establish the sequence of events foretold by the prophets, the apostles, and the Lord Jesus Christ. The line of interpretation has been vindicated by the passage of time. For those who are concerned at the rapid turn of world events and who are prepared to*

*confront them and prepare for monumental change, this book is intended to guide them in their quest; for those who have been content to rest in the organisational security of their churches, entrusting their welfare to the clergy, the book should alert them to the imperative need for personal education and resolution; and for those who are as the author was, deliciously comfortable and care-free, it is a warning that the Indian summer favouring the West is fast waning, the storm is gathering and threatening, and responsible action must supplant naive passivity if a transition is to be made into the pristine beauty of tomorrow's world.*

**GOLD**  
BABYLON

**SILVER**  
MEDO-  
PERSIA

**BRASS**  
GREECE

**IRON**  
ROME

CHIEF IDEOLOGIES  
of the 20th Century

**CLAY and IRON**

Daniel 2:41-  
43



# CHAPTER 1

*“Anybody who feels at ease  
in the world today  
is a fool.”*

Robert Maynard Hutchins,  
1959.

## HOW THE WORLD IS WANING

### *Introduction*

Life in the 1920s and early 30s was so uncomplicated. There were the rich and the poor, but of the poor little was heard. It was the rich and powerful who commanded the headlines, made the policies and holidayed in the sun. The world, if uncompromising, was an ordered place: most things were self-evident. Each individual's place in society was largely predetermined by the accident of birth. The role of nations was akin to the place of people; the privileged minority exerted global influence whilst the insignificant majority dozed contentedly enough under colonial umbrellas or were otherwise ignored by the strong.

But as the aristocrats reclined and the workers laboured, there started to blow a wind of change. It went unrecognised for a time, but there was no denying its ultimate force, for it was generated by the most momentous event of the twentieth century — the Russian Revolution of 1917.

The world since has undergone unprecedented change. Two distinct factions have developed in the global community. If the kingdoms of history could be represented by a giant human image whose bodily features answered to succeeding global empires, and if the feet of the image represented world politics in the twentieth century, the Russian Revolution might well be said to have caused the “feet and toes (to become) part of potter's clay and part of iron”. As clay and iron cannot mix and will not hold together, the disparity of the modern world's two chief ideologies is absolute. Clay is an earthy substance, malleable when moist but permanently hard when fired; it might be a symbol of the nature and character of man — in governmental terms, democracy, the rule of the common people. Iron being strong and inflexible might well signify the totalitarian style of the communist states, repressive, implacable and imperious.

This is the Biblical representation of the two great power blocs of the modern era: “partly strong and partly fragile.” The rulers have “(mingled) themselves with the seed of men, but they (have not cleaved) one to another, even as iron is not mixed with clay” (Daniel 2:41-43). In its lack of cohesiveness this planet's administration is deficient and vulnerable. And each division has its intrinsic faults.

Today, in the Western democracies, the rich and powerful are joined in the expensive holiday resorts by the not so privileged. Entire communities enjoy luxuries and facilities unknown to the last generation's elite. Leisure has become the West's most sought after commodity and a massive industry has been fabricated around its provision.

In the East, the revolution has unified the working class and reduced social diversity to a common plane. Like so many previous uprisings designed to liberate the masses it has succeeded only in drawing tighter their bonds of servitude. But for better or worse, this is "the permanent revolution"<sup>1</sup> and will not cease until forcefully overturned or universally triumphant.

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1. Leon Trotsky: *Fortune*, February, 1951.

## PART 1

*“Democracy and our Western Civilisation  
will always be in danger until  
we liberals face the fact we tend  
to ignore, namely, that ‘the People’  
are not exempt from the Christian doctrine  
of original sin, from the natural  
tendency of men to obey anti-social,  
sadistic impulses, unless restrained by  
a culture which makes them sufficiently  
aware of the nature of the emotion to which  
they yield.”*

Sir Norman Angell: *Sunday Times*,  
London, April 13, 1956.

## OF EAST AND WEST

The decisions made in this decade by the elected leaders of the few remaining democracies will greatly influence the state of the planet Earth through the time of its ultimate test. Never before have the multitude and magnitude of problems pressed themselves so severely upon the world's Statesmen; never has the challenge been so disproportionate to the acumen and atmosphere of its time. The Western community has cast these responsibilities carelessly on its leaders, accounting them fools for even trying. The people limit their concern to their immediate needs, real and imagined.

### *Dynamic Disinformation*

Although it is fashionable for everybody to have an opinion about everything, there is extant, a singular lack of wisdom. The media, though dynamic in its scope, plies the public with superficialities and titillating trifles geared to popular demand. Reports are censored, content pre-selected, issues avoided; a spurious sense of knowledge results, whole communities formulate opinions founded on bias and distortion.

A lack of genuine knowledge has done nothing to encourage humility. Arrogance and ignorance have grown in company. Our universities dispense education but promote little scholarship; debates of philosophy have degenerated to wars of propaganda. Too many graduates are historically inadequate and victims of distorted political perspective.

This is the generation forced to come to terms with a confluence of crises that threatens our civilisation; problems so great that individually they could wreak havoc in the world. In aggregate they suggest a tortuous downward course to universal catastrophe. To date the general response to the need has been to ignore it. The challenge appears

too great for man's address and he seeks escape in willing ignorance, parochial occupation and activities of play.

### *Leisure's Lullaby*

Citizens of the West have become intoxicated by materialism. The trappings of "the good life" have dulled our perception of the wider world scene and the real temper of our own society. The longer we languish in careless ease, the harder our hearts become. "It is part of the moral tragedy with which we are dealing that words like 'democracy', 'freedom', 'rights', 'justice', which have so often inspired heroism and have led men to give their lives for things which make life worth while, can also become a trap, the means of destroying the very things men desire to uphold."<sup>2</sup> "The besetting sin of democracy has been complacency"<sup>3</sup>; men have forgotten that "to expect the blessings of freedom, (they) must undergo the fatigue of supporting it."<sup>4</sup> The meaning of freedom is too little understood.

Most of today's generation have never had to pay freedom's price; it has been bestowed upon them freely, and "what we obtain too cheap, we esteem too lightly."<sup>5</sup> Freedom has been grossly abused as an excuse for unrestricted grabbing. But it is not an open licence for every individual to get as much as he can for himself. It can only be sustained by discipline; it cannot continue to serve unless it is serviced itself.

Freedom demands adherence to principles of obedience, endeavour, honesty and sacrifice. Against these obligations, current Western philosophy has it that we have "ample goods laid up for many years, (let's) take (our) ease, eat, drink and be merry" (Luke 12:19). There is widespread disregard for life being "more than food and the body more than clothing" (Luke 12:23).

It is little wonder that democracies are losing ground. If the responsibilities of freedom are not voluntarily accepted, then for any order to be preserved in society, certain of these obligations must be imposed. And freedom is lost.

### *Unsavoury Cynics*

Despite their reluctance to come to terms with the challenges of a free society, men in their more honest moments acknowledge their efforts to be insufficient. This has promoted widespread cynicism and undue self-involvement. Consciences have become dulled. Men are fast becoming "lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, implacable, slanderers, profligates, fierce, haters of good, treacherous, reckless, swollen with conceit, and lovers of pleasures rather than lovers of God" (2 Timothy 3:2-4). Organised and impulsive crime has crippled our sense of morality. The young have been given scant

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2. Sir Norman Angell: *Gazette and Daily*, January 6, 1959.

3. John Strachey: *Contemporary Capitalism* N.Y., 1956.

4. Thomas Paine: *The American Crisis*, No. 1, December 19, 1776.

5. Ibid.

guidance. Many are confused, rudderless, sex-ridden, diseased and doped up. Life for them has lost its savour; having "lost its taste, how shall its saltiness be restored. It is no longer good for anything" (Matthew 5:13).

### *Love Lost*

There is no lack of nurtured intelligence. The job markets teem with graduates. It is the values of love and compassion that are in short supply. "Whatever their mental and physical diversity, love is as necessary to human beings as food and shelter." Without love, intelligence "is impotent, and freedom unattainable."<sup>6</sup>

Human needs are thought to be satisfied in buying and selling. Virtue has lost ground; in the materialistic society it is unaccountable. Truth and honesty have been superseded by public relations exercises and advertising campaigns. Truly, "the sons of this world are wiser in their own generation than the sons of light" (Luke 16:8), and for a time they prosper.

The electorate can only be mirrored in its representatives; for them, political expediency and the illicit gains of office are the style of the day. Petty and corrupt politicians thrive and bureaucracies proliferate. Political solutions, like pleasures, are of the instant variety: dissatisfying and quickly forgotten.

Western administrations have undergone a remarkable change. As personal ambition has declined, governments once entrusted with guarding the machinery of development have lately been structured to satiate the community with unearned handouts. Governments no longer dare say: "If anyone will not work, let him not eat" (2 Thessalonians 3:10), and while compassion has its essential place in a humane society, the level of welfare payments doled out at taxpayers' expense makes a mockery of the relationship between reward and effort.

### *Free Market Flagging*

The accumulation of wealth in democracies rests on the machinery of free enterprise, a remarkably effective system. It is not, however, as equitable as it is productive. Profits tend to be concentrated in the hands of the few. Largesse does not of its own account filter through all the levels of the community. As ventures falter in an uncertain economic climate, the incidence of unemployment is growing alarmingly. Inflation defies containment in the West and prices soar ever higher.

Young people are coming to the bitter realisation that "the system" will not give them access to the things they regard as basic. A home of their own is a pipe dream. The trappings of their parents' life style elude them. The trend, as a result, is a movement towards socialism, a system, they believe, that ensures equality. Countries mindful of their colonial histories and the exploitation that characterised them, are similarly turning to the alternative ideology.

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6. Aldous Huxley: *Brave New World Revisited*, Harper & Bros. 1958.

### *The Marxist Message*

Marxism promises egalitarianism and social justice at no cost to productivity. But the hopes of the masses of seeing bounteous returns swell under workers' control have been cruelly dashed. Waste and inefficiency are endemic in the communist system. Throughout the so-called Socialist Democracies there is heavy dependence on Western financial and technological aid. Western food transfers are necessary for the very sustenance of the people.

If ever proof was needed of the deficiencies of communism, it is now to be found in Poland. With her economy ravaged, the country in hock to Western bankers for loans and interest that can never be repaid, a pathetic history of production in both agricultural and industrial sectors, this once proud, independent nation stands as a tragic monument to the insufficiency of its government. The Polish people, seeking no more than sustenance and the right to civil and religious liberties have been brutally repressed and harassed. It is but the latest example of Trotsky's early dictum: "The dictatorship of the Communist Party is maintained by recourse to every form of violence."<sup>7</sup>

Communism can never succeed because it ignores the essential truths of the nature of man. In establishing centralised ownership and control, and distributing from each "according to his ability" and to each "according to his needs", the requirements of just allocation may seem to be well served. But the system presupposes sufficient human integrity for the ideal to be realised. It makes no allowance for natural selfishness; capitalism, on the other hand, depends on it.

"Communism (in fact) really exists nowhere, least of all in the Soviet Union. Communism is an ideal that can be achieved only when people cease to be selfish and greedy and when everyone receives according to his needs from communal production."<sup>8</sup> That requires no less than a change in human nature.

Any system of distribution is reliant on the need to produce. In this, communism cannot provide the necessary incentive. Workers reject the idea that the state will reward effort as fairly as a free market system. They have repeatedly demonstrated that they will not work as hard for a faceless bureaucracy as they will for themselves. Throughout the communist empire, not least in Russia itself, agrarian programs have met with disastrous results. People are accustomed to food shortages and rigorous lives of scant reward.

### *Moral Moratorium*

Worse than its practical inefficiency, communism discounts the moral and spiritual aspects of the human character. It suppresses individual freedom and shows contempt for basic standards and values. If the human spirit for the most part wanes, it does at least have glorious potential, a potential denied by the sterile restrictions of communal conformity. "Communism", it has been well said, "is the

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7. Leon Trotsky: *Terrorism and Communism*, Paris, 1924, p.71.

8. Josef Broz Tito: *Eleanor Roosevelt, On My Own*, Harper, 1958.

death of the soul. It is the organisation of total conformity — in short, of tyranny — and it is committed to making tyranny universal.”<sup>9</sup>

Political indoctrination begins in the Soviet Union at the tender age of five years. Justification for this attack on the impressionable minds of the young is sought in the charge that children in non-communist countries are taught religion at the same age. Communism is proposed therefore as a sufficient substitute for religion, the edicts of the Politburo for the Word of God.

Man’s innate desire to worship a superior entity finds no satisfaction in a materialistic rationale. Even the most primitive men know there is *something else*. This instinct is as certain as the urge to eat, to defend oneself and to perpetuate the race. It is not surprising therefore that so many who are incarcerated in the communist states retain an involvement in the established church. It is no less surprising, if very saddening, that the Russian Orthodox Church is entirely subservient to the state, its hierarchy approved by the government bureaucracy and its every activity under official scrutiny. Alexander Solzhenitsyn has revealed that “the church is ruled dictatorially by Atheists...the whole of church property and the use of church funds is under their control.”<sup>10</sup> Such a compromised religion can do no more than satisfy man’s essential desire to project his spirit beyond the constraints of flesh, but that the church still attracts its adherents is confirmation of the barrenness of the atheistic ethic of communism.

### *A Sorry State*

If the Communist State demands the loyalty of the workers, it returns them scant respect. While professing all consuming concern for the proletariat, Marx and Engels referred to the workers in their private correspondence as “stupid asses.” Lenin, in 1920, made no secret of his contempt for individual liberty when he wrote: “The scientific concept of the dictatorship means nothing other than unlimited government unrestrained by any laws or any absolute rules, and supporting itself directly by force.”

Marx declared that after communist revolution, the State would wither away and the workers happily administer their own affairs. In fact, the State has invariably distinguished itself by growing with an awesome bureaucratic extravagance. Far from eradicating class structures, the revolution has accentuated them. All workers are equal in serfdom, the bureaucrats distinctly more equal in office.

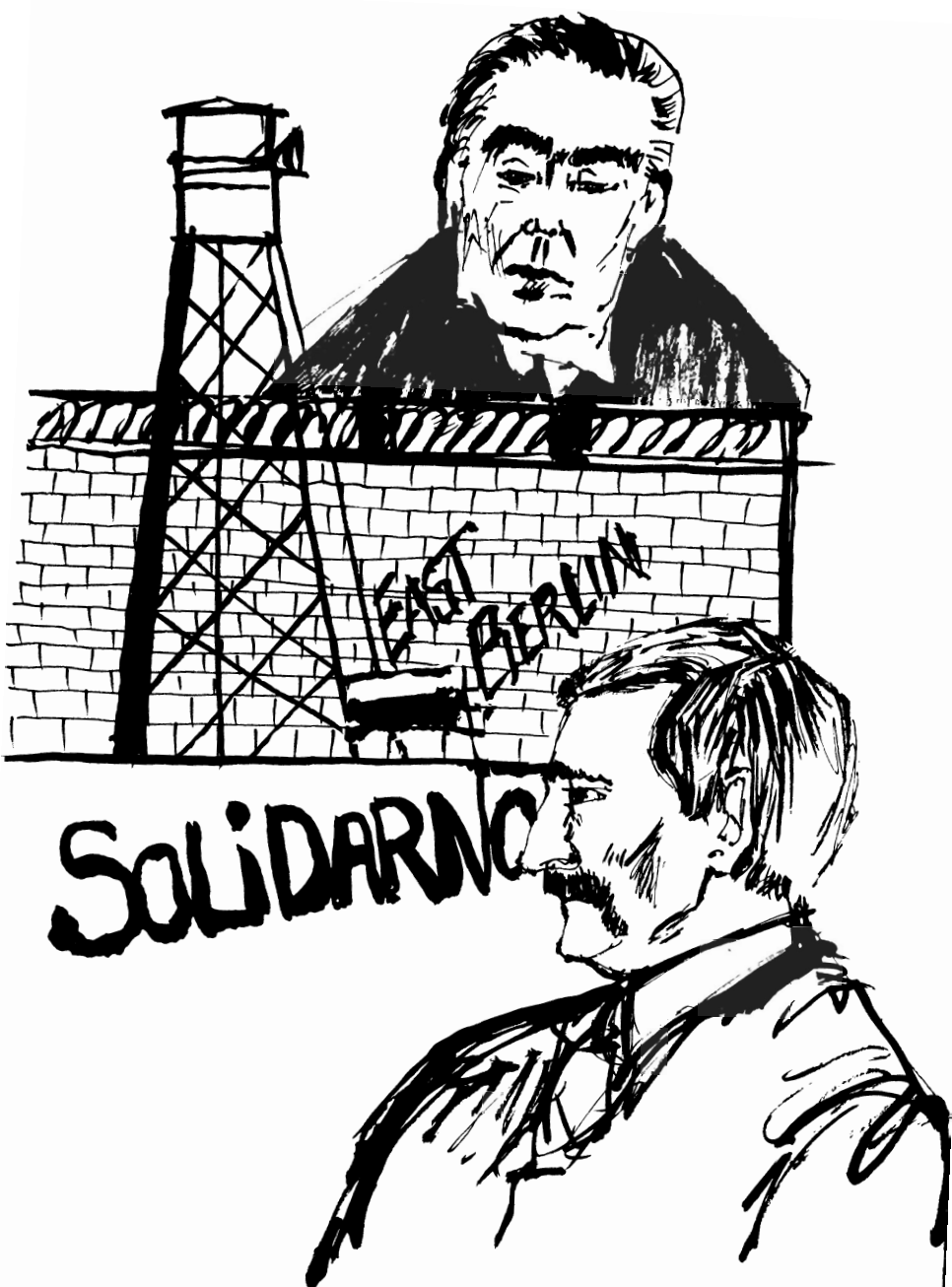
Those who have laboured sufficiently long under communist regimes to appreciate their true nature are generally contemptuous of the acclaimed “workers benefits” of socialism. They are a smoke-screen for unbridled political dictatorship.

Although denied the freedom to elect their own representatives, the people suffering under the communist yoke have voted in a variety of compelling ways: the Vietnamese by fleeing their country in an armada

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9. Adlai E. Stevenson: *Accepting Nomination*, July 1952.

10. Alexander Solzhenitsyn: *Lenten Letter*, 1972.





of overcrowded and unseaworthy boats, the Hungarians by perishing under tank tracks, the Czechoslovakians by pouring out their blood on the streets of Prague, Cambodians by succumbing to starvation in their millions, the East Germans by hurling themselves across a fearful wall, the Chinese by risking shark infested waters in flight to Hong Kong, the Poles by resisting brutal repression. So the tragic testimony continues, but hundreds of millions remain in servitude to an unregenerate ideology whose ambition extends to universal dominion.

It is a cruel irony that when the crisis comes, and the confrontation between East and West erupts into open conflict, the West will defend itself against an enemy made more powerful by capitalist greed and stupidity. The Soviets have abused Western naivety and carelessness by accruing technological knowhow, agricultural aid and military hardware, frequently against Western loans that will never be repaid. They will have no hesitation in turning their weapons upon their providers when the time is right for the purpose.

### *Impotent Anti-spirit*

The fierce opposition of the West will not intimidate the Communist mentality. "... I do not think that communism as a belief can be successfully combatted by police methods, persecution, war, or a mere anti-spirit. The only force that can overcome an idea and a faith is another and better idea and faith, positively and fearlessly upheld."<sup>11</sup>

The West is in no position to promote that superior faith. The very idea of faith is dormant. Faith is "the confident anticipation of things hoped for, a full persuasion of things not seen" (Hebrews 11:1). Measured confidence is incompatible with modern recklessness; hope is inconsistent with immediate demands; things unseen are things unknown. There is no time, no place and no desire for faith. This is the "now" generation: "if it feels good, do it"; "if money can't buy it, forget it!"

Whether civilisation's destiny lies in the embrace of capitalism or the sweep of communism, the higher planes of satisfaction are bound to escape its citizens. "...In the absence of sustained study of such 'unscientific' questions as 'What is the meaning and purpose of man's existence?' and 'What are man's absolute rights and duties?', a civilisation will necessarily and inescapably sink more deeply into anguish, despair, and loss of freedom. Its people will suffer a steady decline in health and happiness, no matter how high may be their standard of living or how successful their 'health service' in prolonging their lives. *It is nothing more nor less than a matter of 'Man cannot live by bread alone'.*"<sup>12</sup>

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11. Dorothy Thompson: *Ladies Home Journal*, October 1954.

12. E. F. Schumacher: *Guide for the Perplexed*.

## PART 2

*“The association of poverty with progress  
is the great enigma of our times  
—it is the riddle which the Sphinx of fate  
puts to our civilisation and which,  
not to be answered, is to be destroyed.”*  
Henry George: *Progress and Poverty*, 1879.

### OF NORTH AND SOUTH

Just as it is convenient to identify the world's major ideological factions by reference to East and West, it has become customary in the last decade to refer to the North and South when differentiating between the affluent and deprived nations. The North comprehends that belt of northern countries extending from North America through the United Kingdom, East and West Europe, Russia and Japan. Australia, New Zealand and White South Africa, are exceptions to the geographic rule. The South incorporates Latin America, the Indian subcontinent, Asia and China.

That the world has recently contrived these terms to facilitate discussion on disparity of national wealth indicates the deepening crisis the problem represents. It is difficult for we of the North to appreciate that the world's poor are not benefitting from the almost uninterrupted growth patterns that have characterised our own recent economic fortunes. The sad truth is that our unprecedented wealth has been tightly contained within the Northern arena. The South has known no improvement. Social problems, particularly relentless population explosions, have severely aggravated its predicament. And the inequality has passed the point of concern; it does more than dismay; it is giving rise to an angry Southern bloc that is determined to radically redress its plight.

#### *The Perspective of the Poor*

The South has tired of making earnest appeals. For many years its patent distress has left little impression on its squandering Northern neighbours. The wealthy nations have been almost wholly preoccupied with their own material improvement. It has almost taken on a cult-like aura, this singleminded pursuit of ever greater riches. While minor recessions have caused extreme Northern despondency and the unemployed have been plunged into despair, the gulf between regions has continued to widen; all the Northerners have retained relative abundance, and the South has had to wait..and wait. While waiting they have observed ever more immoderate Northern aspirations emerge. The “need” to buy knew no limits. There was no end to material desire. When the unnecessary was acquired, the destructive was pursued. And the South continued to wait . . .

### *The Gravity Of The Gap*

Former West German Chancellor Willy Brandt, commissioned to explore the depths of this problem, believes "the greatest challenge to mankind for the remainder of this century" is to reshape North-South relations. Upon this policy rests "the future of mankind".

Statistics are impersonal and boringly matter-of-fact. They are inadequate therefore in portraying this problem that more than anything else we should investigate with sympathy and compassion. But the figures can at least depict its dimension.

Three quarters of humankind receives just one fifth of the world's income.

Eight hundred million people are in desperate poverty.

A quarter of the world's people subsist on an annual income of about one hundred dollars.

Some African countries average one doctor for 50,000 of their rural people.

Twelve hundred million people are deprived of sufficient drinking water. Fourteen hundred million have no sewage system.

The American people, comprising six percent of the world's population, run through about a third of the globe's usable energy and raw materials.<sup>13</sup>

### *Sordid And Squalid*

These figures summarise a human catastrophe. They screen unimaginable human suffering. To be deprived of all wealth commits these unfortunates to the vagaries of climate and environment, no matter how harsh and sparse they may be. In rural areas they build with grass and sticks, in deserts, sticks alone. The millions who flock to the cities swell the wretched shanty towns with hovels of sheet iron, stones and hessian bags. The air and water is fetid, open trenches channel sewage, squatters often choke in dust or squelch in stinking slush. We should not think that these conditions are extreme and reflect the lot of a fringe minority. From Rio to Jakarta, Bombay to Bogota, hordes of people are gravitating to the cities, drawn by the hope of employment, retained by the chance of profit through prostitution, crime and scavenging. No less than 700 million people presently cram the Southern cities. By the end of the century, on present trends, they will need to accommodate 1,800 million.

Disease in these conditions is rife. Exacerbated by malnutrition and gross insanitation, epidemics sweep through teeming masses, debilitating, crippling, killing. Infant mortality is of frightful proportions. Childhood ailments and everyday accidents go unattended and culminate in personal disaster. Survivors suffer physical and mental impediments; they give birth to their own families who suffer decrepitude from the start. Misery is the daily lot of these millions. Any semblance of human dignity, satisfaction or reward is denied them.

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13. R. Higgins: *The Seventh Enemy*, Pan Books, 1978.

### *Shameful Smugness*

In our superior way, we think of the deprived as somewhat lesser mortals. We comfort ourselves that our technological advances, our ingenuity and higher I.Q's will always safeguard us from such appalling squalor. These thoughts are unfair, unbecoming and untrue. If we differ at all, it would be in that our comforts and conveniences have made us distinctly less capable than our Southern neighbours. Our sheltered habitat has made us less sensitive to the plight of others. We can scarcely appreciate that "poverty is not merely deprivation; it means shame, degradation, the searing of the most sensitive parts of (the) moral and mental nature, as with hot irons".<sup>14</sup>

With scant opportunity and minimal tangible aid, the deprived would prove their capacity for life and effective social contribution. But as it is, millions upon millions are denied education, recreation and any opportunity to better their lot and that of their children. A pall of family disaster hangs over them day by day.

### *Formidable Figures*

One might think that the North may soon have this matter in hand, that financial and technological aid will soon make telling inroads upon this blight on humanity. Certainly the prodigious wordage published and broadcast on the subject could give that impression.

But facts speak louder than words, and in this case, distinctly less impressively. Official development aid is now running at an aggregate \$20 billion annually. This can be meaningfully expressed in two ways: firstly by way of comparison with the nations' \$650 billion annual expenditure on arms, and secondly, in relation to the needs of the recipient countries. Africa alone, for example, will require \$64 billion to stave off continental starvation before 1990. This is in addition to necessary emergency aid to augment the diets of the 440 million Africans, a tenth of the world's population, who eat measurably less than they did ten years ago.

The futility of some aid projects is dreadfully disconcerting. It has been recognised that if the world could but raise its employment levels it would have every chance of independently raising community standards. Job analyses by the International Labour Organisation have concluded that \$76 billion of foreign investments have generated the sum total of only four million jobs, some 0.5 percent of the total workforce. Some high technology industries have actually displaced workers from outmoded jobs.

The situation is not assisted by elitist minorities in the distressed countries themselves. "The poor is disliked even by his neighbour" (Proverbs 14:20). The reins of power are too frequently committed to clans and families whose interests are compromised by pay-back, graft and self-aggrandisement. The way newly-emerging administrations are squandering millions on all the playthings of Northern governments is a depressing comment on their own sensitivities. An exag-

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14. Henry George

gerated North-South cameo is too often enacted within the Southern environment itself.

### *Inconclusive Conferences*

Research continues. Papers are published. Australia has produced its Harris Report, Canada its Parliamentary Task Force Report on North-South Dialogue, and Britain and Europe have contributed the afore-mentioned Brandt Commission. Chancellor Brandt recommended that twenty two of the world's leaders should assemble together at an October 1981 conference at Cancun, Mexico. U.S. President Reagan journeyed to the conference with "no illusions. Problems of hunger and poverty are severe," he said, "and cannot be solved overnight".

The most alarming development that was brought into focus at Cancun was the intensification of North-South confrontation. The United States took a hard line in stating that the Third World must look first to its own resources in seeking development. The South pressed further its demands for a New International Economic Order. The North, it maintained, has for too long dictated the laws of world trade and commerce; by the North fixing the prices of raw materials and marketing rates for industrial goods, the South had been outrageously discriminated against thereby making it hog bound in seeking to break the bonds of poverty.

Nothing significantly constructive arose from Cancun. The requisite rhetoric flowed sufficiently to satisfy the public relations exercise. But the public was in any case bored by it.

While politicians jet between international conferences, grandiloquence accompanies the wine and resolutions the caviar, the people of the South cannot see the point. For the poor are getting poorer.

### *Prospect Of Recession.*

What may prove to be the turning point in this battle of disparity is the current deepening global economic malady. Thirty years of delinquent economic practices are presently culminating in a fiscal crisis of frightening proportions. Inflation now threatens the integrity of the means of exchange; debts are out of all proportion to repayment abilities; interest rates are escalating giddily causing multiple business insolvencies; industrial production is waning; massive uncertainty afflicts the financial sector.<sup>15</sup>

The significance of all this to the Third World is that development aid in the coming years can only drop severely. Preoccupation with inflation, unemployment, balance of payments and soaring internal deficits are causing a firming of Northern insularity. When the recession bites deeper, internal welfare programmes are slashed and

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15. The worldwide economic crisis is itself of sufficient moment to precipitate the collapse of our civilisation. A summary of the situation appears in the appendix, where interested readers may care to turn their attention upon concluding this part of chapter 1. Readers unmoved by economic detail may omit its consideration at no risk to continuity.

standards of living really decline, the call will echo loud that charity should begin at home.

Cancun clearly heard the signals of Northern uncertainty. Decisions are being taken not to take decisions. Commitments are slow in coming and abstract in style.

### *Repeated Reverses*

This turn of events is the latest in a series of recent reverses that has had the South reeling. Since 1973 the startling escalation in the price of oil has crippled the South's balance of payments. Indeed, between 1973 and 1975 its aggregate trade deficit increased fourfold.<sup>16</sup> The imbalance caused by costly oil imports was simultaneously exaggerated by a decreasing return from commodities for export. The present cost of oil to the non-OPEC<sup>17</sup> Third World is approaching \$60 billion. Each dollar increase on a barrel raises the bill by \$1.8 billion. Commodity prices have continued to fall and, as the world recession has deepened, in 1982 reached their lowest real levels in thirty years.

### *The Fast Fix*

When this sudden deterioration in their economic contingencies first threatened their viability, the Southern countries turned to the banks for relief. For a time this financial fix kept the patients' systems functioning but soon the interest payments on the loans alone accounted for the entire Northern official aid allocation. By 1980 the Third World's debts had risen to the horrendous total of some \$456 billion. In a final searing blow, the extraordinary interest rates of 1981 destroyed any previously held hope that some equilibrium might be re-established. Every interest rate increase of one percentage point adds at least \$2 billion to the cost of servicing the South's total debt. "The rich rules over the poor, and the borrower is the slave of the lender" (Proverbs 22:7). Financial rectification of this sordid mess is "mission impossible".<sup>18</sup>

Amidst all the uncertainties, one thing at least is sure: the tragedy of inequity will worsen and promote horrific carnage across vast tracts of our planet. Just as certain is this; the deprived will no longer passively accept that this is their inevitable fate; their television screens beam them images of the elite at play and their indignation is strong. They have warned of their intolerance and served notice of their resolve. If by peaceful policy changes the South's situation is not relieved, the battle lines will be firmly drawn and employed. For foreign and development policies to take account of all these nations' sensitivities would require the greatest revolution in human attitudes the world has ever seen. The time is not right; the age is not of sacrifice but plunder.

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16. Ronald Higgins: *The Seventh Enemy*, Pan Books, 1978.

17. The Organisation of Petroleum Exporting Countries.

18. The ramification of this nightmarish economic scenario may be as devastating to the North as the South. Further reference to the enigma appears in the Appendix.

### *From Want To War*

The war of words has commenced. Capitalists are accused of exploiting the poor, and the undeveloped world of inefficiency and misappropriation. What next? Blockades, sanctions, embargoes, isolationism? Strange alliances may well be made. The communists have already demonstrated their amazing cunning in making political capital out of social decay. Power blocs may arise, communities be held hostage, terrorist raids increase, full scale wars erupt. The war of want will take on new dimensions.

The East-West stand-off is grave. But there is one man more consumed with purpose than the crazed ideologue; it is he whose family lacks food, shelter, medicine and elements of decency. For this reason the world may have more to fear from the North-South confrontation than the better publicised East-West split.

For thousands of years mankind has refused, when giving a feast, to "invite the poor, the maimed, the lame, the blind" (Luke 14:13) and the end of his evil is about to visit him.

"He who gives to the poor will not want,

But he who hides his eyes will get many a curse" (Proverbs 28:27).





## PART 3

*“Here then is the problem..  
stark and dreadful and inescapable:  
shall we put an end to the human race  
or shall mankind renounce war?  
We appeal as human beings...  
remember your humanity and forget the rest.  
If you can do so, the way lies open  
to a new paradise; if you cannot,  
there lies before you the risk of universal death.”*  
Nobel Prizewinning Scientists  
in a paper to World Leaders.

### THE BARK OF THE GUN

This is the Age of the Gun. Reason, culture, industry, and religion have all had their day. Now, the gun is dominant. Diplomacy, politics and social intercourse are subservient to the arm of violence. Graciousness and subtlety are exhausted. In the threat or practice of violence rests all authority. And as this has licensed the fanatics, brutal and evil minded to rule over us, our discomfort has increased alarmingly at the proliferation of arms to whole armies of opposing extremists. Men with contempt for humanity control armories of terror. Desperadoes may soon control the destiny of mankind.

Within a few months in 1980/81 an unprecedented series of violent attacks on world leaders shocked the world community. The chilling factor common to them all was the blatant disregard for human life exemplified by the assailants. The bomb that shattered the Teheran headquarters of the Islamic Republican Party and killed Ayatollah Beheshti, also accounted for seventy three other lives. Flushed with blood and power the fanatical Mullahs have sought summary revenge. As they pursue their dream of a pure Muslim theocracy, they are turning their revolution into a bloody charade of the liberty they espouse.

In rapid, nauseating succession, attacks were made against U.S. President Reagan, Pope John Paul II and Pakistani President Rahman. Blanks were soon thereafter fired at Queen Elizabeth II. Never before have madmen had such ready access to weapons and hesitated so little to use them indiscriminately. Impatience and intolerance are marks of the age. Selfish interests have become widespread justification for disregard of the ballot; in its place are imposed the bullet and the bomb. Society cannot be far from anarchy when its properly elected leaders are enshrouded by the dark fear of death and their policies are threatened by the oppressive will of the deranged.

For sheer savagery, the assassination of Egypt's President Sadat must rate unsurpassed in recent times. The hail of bullets that raked

the President's dais were objects of encapsulated hatred. Fanatics goaded by religious bigotry robbed the West of a visionary it could ill afford to lose. President Sadat frustrated a generation of Soviet strategy in the Middle East. His assassination supplied Moscow with an unexpected opportunity to recoup its losses and redress its humiliation. Since the fall of the Shah of Iran and the Soviet invasion of Afghanistan, Egypt has become the pivot of America's Middle East policy. Its renewed instability threatens the West's influence in the world's most volatile area of crisis.

### *Mankind In Conflict*

Week by week we are assailed by reports of violent crime, personal, communal and international. The instant media bring the horrors of murders, insurrections and civil wars into our living rooms and they become our live-in companions. Their capacity to shock us is diminishing but we often ache for a return to a more ordered and predictable era. Conflict has always been violent but never so anarchistic as in the latter years of this century. The face of mankind has been greatly marred by the extension of conflict over global horizons and by targeting the civilian and non-combatant as a justifiable prize.

The once gentle art of diplomacy has surrendered to the brutal persuasiveness of gun power. Until recently the major powers relied on economic and development aid as their instruments of influence, but the chief tool of international politicking is now the sale of weapons.

### *Pathetic Comparisons*

Of the \$450 billion expended on arms in 1980, developing countries spent over \$18 billion. That equates very closely to the \$20 billion in total development aid channelled into those some countries to alleviate their social distress. This is a depressing comment on today's civilisation. While 800 million of the earth's people suffer dire poverty, their affluent neighbours can contribute only 5% of their outlay on arms to relieve their plight. Almost this entire allocation is appropriated to weapons by the recipient countries themselves. Countless children are being born into a world of inadequate sustenance and overwhelming firepower. The age of technology has left a lethal legacy to its children.

### *To Strengthen Or Frighten?*

Justification for the proliferation of arms is sought by suppliers in the plea that "if we don't sell them someone else will." Weapons, they say, make friendly countries stronger; they reinforce the influence of developing countries. Long experience should by now have taught the world that massive armies and dreadful weaponry only increase a widespread sense of fear and encourage instability. It was, for example, "the enormous growth of armaments in Europe (and) the sense of insecurity and fear caused by them . . . that made World War 1 inevitable. This is the truest reading of history and the lesson that the

present should be learning from the past.” 19

Rather than generating in each participating nation a sense of security through strength, the arms trade produces a consciousness of the strength of other nations and an accompanying sense of fear. Fear is the source of suspicion, distrust and all manner of evil imaginings. Perhaps these truisms are well known by the arms traders but the profit motives outweighs their consideration.

### *Awful Cost*

Both the Soviet Union and the United States benefit greatly from arms sales. The Central Intelligence Agency estimates that weapons sales bring in roughly one-fourth of the foreign currency earned by Moscow.<sup>20</sup>

Armaments is France's most lucrative industry. One wonders whether the major beneficiaries of arms transactions are the supplied or the suppliers. There is an awful incongruity in parades of sophisticated weapons through streets of impoverished communities. What must those wretched peasants think of the benefits of this heralded age of technology, of the Outside World that presses these horrors upon them, and of their leaders who promise them change but leave them destitute?

Any hope of these fearsome arsenals not being pressed into service flies in the face of precedent. Since 1945 there have been 130 wars erupt around the world. Most of them, tragically, have been fought in the territories of poor nations with weapons purchased from rich ones. The temper of the times is scarcely suggestive of a de-escalation in hostilities. Prospects rather, are for world conflict.

### *Superiority Swap*

Over the past decade, the Soviet Union has allocated \$150 billion more than the United States for arms acquisition. Such disproportionate spending might have been expected to seriously imbalance the power relationship of the two super-powers. And so it has. Whereas in the 60's, the United States held a huge superiority in intercontinental ballistic missiles and the preponderance of Western nuclear weapons in Europe afforded America undisputed military dominance over Russia, the Soviets have since developed such a massive array of devastating missiles that strategic advantage now rests decisively with them.

The weapons developed by America in its bid to counter the threat of Soviet supremacy are without precedence in their enormity. Foremost among them is the neutron bomb, the purpose of which is to destroy lives while inflicting minimal damage to adjacent buildings and vehicles. The philosophy underlying the conception of these bombs is infamous. It accedes to materialism in its most obnoxious form: at the expense of lives considered expendable.

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19. Sir Edward Grey, First Viscount of Fallodon, *Twenty Five Years!*

20. *Time Magazine*, October 26, 1981.

Americans' belated recognition of their insecurity was instrumental in forcing a sharp change of military policy by the Reagan administration. The first of its military budgets called for an increase of \$32 billion over the previous year's allocation. This to the Americans is as unaffordable as the Third World's arms habit. It comes at a time when the U.S. President is committed to simultaneous cuts in personal taxation and a balanced budget by the mid 1980s. Only Alice's tea party attracted dreamers of more extravagance, and the impossibility of these goals underlines the insidious economic aspect of the arms race.

### *The Economic Aspect*

Unlike the Washington Administration, the Russian Politburo runs no risk of losing office by incurring the wrath of the people. Regardless of the strictures it imposes upon Soviet citizens, the Kremlin is engaged in a relentless arms build up that apparently has no bounds. America cannot afford the same unrestraint. When American taxpayers are deprived of their social benefits and their supine life styles are threatened by the cold winds of adverse economic change, they will demand curtailment of the stupendous military budget that in 1981 totalled \$171 billion.

The arms race is a means of the Soviets waging crippling economic warfare on the Free World. Certainly it is costing the USSR prodigious sums to compete, but the communist system of worker deprivation gives more value for the rouble than the American for the dollar. And the Russian people are in no position to demand an end to the strategy, no matter how much it presently hurts.

### *Positive Planning*

People cannot conceive that situations would be allowed to degenerate into nuclear conflict. The thought is simply too dreadful to be believable, and that philosophy has permeated the highest Western seats of planning. Not so the Russian. Russian planners have long believed that nuclear warfare is winnable and survivable. And their civil defense activity reflects and verifies that philosophy. For decades the Russians have worked to ensure that the bulk of their industry and population would survive a nuclear exchange. They have gone so far as to bury their wheat in underground silos three times the size of a football field and reinforced to the strength of American missile sites. Analysts agree that America's densely settled population would suffer at least 50% casualties in a major nuclear war; Britain would face worse still. Russia, they predict, could escape with a casualty rate of as little as 8 per cent.

### *The Space Race*

Of all the areas in which the superpowers have searched for military advantage none has been as rewarding as space. Today virtually nothing can be hidden from spy satellites; radio signals can be monitored, movement recognised, exact positions targeted and all the 15,000 or so

warheads that are poised ready for flight are controlled and guided by satellite.

While the West in the 70s succumbed to the deception of *Detente*, Russia probed ceaselessly to find a means of destroying America's space capabilities. To date the Soviet space program has amassed more than double the man hours achieved by the United States. Their experiments have culminated in a revolution in strategic space armaments that represents a war potential greater than the discovery of nuclear weapons.

Russia has successfully harnessed nuclear energy to power particle beam weapons. These immensely powerful lasers could soon be capable of destroying every missile launched from or under the surface of the earth. When operational the beam could destroy every satellite in space and any target on earth. The Russians intend that it may annihilate all living things and, if desired, leave structures intact. The properties of the neutron bomb will be translated into a far more destructive and sinister space weapon. It will be the ultimate threat to the West, negating whatever defence America might otherwise muster.

The United States has awoken to this fearful development too late. Although its space effort has recommenced with vigour, the space shuttle has flown and millions of dollars are being spent on the program, it is feared that the American answer to this new and ominous threat may be five years too late in coming.

### *Is Worry Reasonable?*

The relative strengths and apparent potentials of the two super-powers tell the same dreadful story: the West is greatly imperilled. But are we properly reading the communist intention? Are Moscow's designs as evil as we fear?

What can be said of a national leadership that accelerates the most massive arms build up in the world's history, that is involved in world-wide terrorism, subversion and revolution, that at the cost of depriving its people the basics of life continues an unrivalled civil defence program and intensive military-scientific research? Only that the products of its efforts are calculated for use in the theatre of war. The entire Soviet economy is harnessed to the service of its war machine and it is dependent on its use. Never before in human history have weapons been devised that have not been employed in war.

"The moral is obvious: great armaments lead inevitably to war."<sup>21</sup>

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21. Sir Edward Grey, *Twenty Five Years*.

## PART 4.

*"It is essential not to have faith  
in human nature.*

*Such faith is a recent heresy,  
and a most disastrous one."*

Professor Herbert Butterfield:  
*Christianity and History.*

## OF FAITH: FUTILE OR FULFILLING?

It is exceedingly regrettable that at a time when world planners' vision needs to be broader than ever before it is being critically impeded by blatant nationalism. If "patriotism is a lively sense of collective responsibility, nationalism is a silly cock crowing on his own dunghill".<sup>22</sup> It is "an infantile disease...the measles of mankind."<sup>23</sup> The global situation now disallows such parochial indulgence.

Nationalism is but the most extreme example of the factors pressing upon politicians, that restrict their activities to arenas of interest to their own electorates. It is a politician's first instinct to stay in office; he can justify this by contending that his superior policies can only benefit the people if he does so. But in the democratic system this necessity makes him vulnerable to the myriad special interest groups who might influence his performance at the next election. Political morality therefore can be a very changeable thing, subject to money and power.

Any politician proposing policies conducive to global stability but retrogressive to his electorate would attract pitying condescension from his colleagues and rejection by the people. Most necessary decisions in the Northern world are of that style: cut backs in industrial growth, removal of trade barriers, cessation of rapacious mining, restrictions on energy consumption, to name a few.

Democracy demands the popular decision, not necessarily the moral one.

Whole political parties tend to be servile to the community sectors that spawned them: labour parties to unions, country parties to farmers, liberal parties to businesses. The scope for corruption is irresistible. Natural sympathies can so easily over-rule a sense of right.

### *The Bureaucratic Bog*

Organisations whose function it is to implement government policy suffer from similar pedantic limitations.

The public sector is particularly susceptible to bureaucratic dilation.

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22. Richard Aldington: *The Colonel's Daughter*.

23. Albert Einstein: *Statement to G.S. Viereck*, 1921.

There is a formidable volume of information generated by modern research. Its consideration requires the creation of compartmentalized offices; their work then needs to be co-ordinated and consolidated. The administrators need to be administered and it becomes a major task to manage the detail of management. The real issues can be swamped by the self-generated workload of the bureaucracy. The means becomes an end in itself. Unprincipled opportunists use the machinery to secure personal security and promotion; the Public Service becomes more a public liability.

It is apparent that the inadequacies of human nature are reflected in the peoples' elected representatives, then enlarged in the national forums. There is a need for an impartial global institute of arbitration and control. This has long been recognised, and because "the only power to put behind the liberation of mankind (has been) the power of mankind",<sup>24</sup> the nations have united to create first the League of Nations in 1919, then in 1945 the United Nations. To these organisations has been entrusted the maintenance of international peace and security and the development of international co-operation. The League lost credibility when unable to restrain the imperialistic adventures of Japan and Italy in the 1930s; the Second World War made certain its collapse.

### *Disunited Factions*

The United Nations presently numbers 156 member nations. Far from being a shining example of shared concern and common responsibility, the General Assembly is a seedbed of discord and confusion. Each nation has the same voting rights, so the great powers are forced to share power with a string of newly emergent nations whose populations and Gross National Products scarcely better a travelling circus. Nations of a similar ilk frequently combine votes to enforce actions blatantly discriminatory. The forum is a convenient platform for the propagation of tiresome topics of acute self interest.

Member nations have shown their contempt for the United Nations by treating it as a dumping ground for politicians and diplomats who are an embarrassment at home. These men can only justify their postings and the privileged life styles they enjoy by extracting the maximum possible aid for their countries and blowing their national trumpets.

The communist world enjoys seeing capitalism pay for Third World socialist subsidies, for without United States cash the United Nations would collapse. Many of the more vigorous propagandists are in financial default.

In its ability to impose the trust of its resolutions the United Nations is weak. Its efforts to enforce sanctions have been ignored by nations with an interest in perpetuating relations. The United Nations agencies suffer bureaucratic buffoonery just as much as national

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24. Woodrow Wilson: *Address at Pueblo*, 1919.

bodies, and their recommendations, having to satisfy so many diverse critics, are usually high-flown, imprecise and impractical.

### *Hyper-Hypocrisy*

Governments have tired of the United Nations' repeated diatribes against South Africa and Israel. Censure can only be acceptable to objective observers if it is fearlessly and fairly directed against all perpetrators of injustice regardless of their political hue. But black Africa constantly berates apartheid and remained acquiescent during Amin's reign of terror; the Islamic states defined Zionism as "a form of racism" and ignore the Ayatollah Khomeini's Iranian purges. Military coups continue, repressive regimes proliferate, dictatorships abound. When countless thousands of Ugandans were starving in the wake of the Tanzanian War which resulted in the deposition of Amin, it took no less than three months for the United Nations disaster organisation to deploy an inspection team in the region, and then, after forty eight hours, it left, having apparently achieved nothing. International justice is a long way off. Despite reaching a consensus on expected standards of human rights, half the current United Nations member nations stand accused by Amnesty International of flagrant violations of this code. The prisoners, the tortured, missing and dead number in their millions. Amnesty speaks of "an unacknowledged population of prisoners of conscience scattered over the globe in overcrowded prisons, labour camps and on isolated islands". The record stands as a mockery of the United Nations organisation and its voice for freedom.

The United Nations is perhaps best recognised in its role as a conference host. It has mounted symposiums on food, the environment, population growth, trade, foreign aid and a host of similarly critical problems. All have been the subject of intensive preparation and a welter of publicity. Doubtless they have attracted many highly motivated experts intent on alleviating distress. The odds, however, have proven too great. Bitterness, accusation and disillusionment have been the common products of the talks.

### *The Track Record*

*On population* the greatly debated blueprint for global survival has been wrecked by an unlikely alliance of antagonists, all with their own objections to positive action: Argentina because it sees a growing population as its most powerful strategic weapon, communist nations because they estimate the scheme to be a capitalist plot to retain world economic superiority, and the Vatican because "artificial" birth control is anathema to its dogma. Short of some intervening tragedy, today's world population of 4.5 billion will soar to a teeming 6.25 billion by the year 2000.

*On food*, it is generally agreed that any solution to hunger will require a massive program of agrarian reform; about three quarters of all the land in the South belongs to a fifth of its people. But the United Nations is totally impotent to institute such revision. Every year brings with it 73 million more mouths to feed. A monitoring system has been



introduced but no action yet taken could prevent the inevitable recurrence of repeated famines in which millions must die.

*On food relief*, recent allocations raise the gravest doubts of propriety. UNICEF 25 funds are distributed not to children as many would think, but direct to governments *without any checks on the countries' internal apportionment*. The July, 1980, issue of United Nations Monthly Chronicles revealed that UNICEF's outlay of \$244 million went to countries including China, Ethiopia, India, Vietnam and Zimbabwe, the regimes of which are actively engaged in the spread of communism and the export of terror.

*On the environment*, the insistence of the major powers on the continuation of nuclear testing, the paranoia of communist suspicion, and Southern fears that restraints would inhibit their economic growth have all combined to deaden any enthusiasm to combat pollution. "The process of destroying our natural environment is increasing with deadly momentum."<sup>26</sup>

*On terrorism*, the United Nations has yet to agree on a *definition* acceptable to all! One man's terrorist is another man's freedom fighter; criminals to some, heroes to others. Efforts to establish a convention forbidding the provision of sanctuary to terrorists have failed. Over fifty structured terrorist groups are dedicated to the violent overthrow of the political status quo. Their ruthless fanaticism will soon lead them to nuclear blackmail and attack, a chilling prospect for all closely packed communities.

Conference press releases are dutifully made in well-worn clichés speaking of "some progress", "determination" and "further discussions". But the media has seen fit to relegate these ramblings to the inner pages. The words bear no fruit. And the public has become cynical.

### *Universal Blame*

Notwithstanding the unwillingness of our politicians and the ineptitude of our governments we cannot evade all responsibility for the world's ills by laying the blame at their feet alone. Politicians after all, are essentially no different from any of us except in the power vested in them. Governments, and the United Nations, are staffed as well as the human race can provide. *The feature of failure is the nature common to us all*. Each of us has a responsibility to examine ourselves and analyse our shortcomings for they in aggregate are the cause of the coming "time of trouble, such as never was" (Daniel 12:1).

Western man has concentrated his attention on the attainment of riches and worldly gain. These are the least satisfying of all possessions; "the eyes of man are never satisfied" (Proverbs 27:20). The constant search for pleasure is vain and destructive of moral integrity. With increased leisure time and unprecedented material wealth, our communities have inherited every conceivable social ill. Suicides,

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25. United Nations Children's Fund

26. Duke of Edinburgh: *Speech at Edinburgh University*, 1969.

divorce, alcoholism, drug addiction, crimes of increasing violence and mental breakdown all vehemently condemn this civilisation's priorities. And they testify to its collapse.

### *Faith And Understanding*

Beneath men's superficial respectability and confidence there is uncertainty and lack of purpose. There is a missing dimension, a necessary working part in the machinery of life. It is faith. Without it, men will develop the symptoms of madness and "make all the earth drunken" (Jeremiah 51:7).

A "great act of faith is when man decides that he is not God".<sup>27</sup> To acknowledge the lesson of civilisation's history: that man is insufficient to the task of government, is to lay the basis for understanding that "the Most High rules in the Kingdom of men" (Daniel 4:17). "Understanding is the reward of faith".<sup>28</sup> The way is opened for an appreciation of the divine purpose and its progress and in that knowledge is satisfaction made complete.

In rejecting the sovereign claims of humanity, it is imperative that we reorientate our inclinations and revise our associations, "for the mind that is set on the flesh is hostile to God; it does not submit to God's law, indeed it cannot" (Romans 8:7).

"To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace" (Romans 8:6).

It has long been on record that immersion in the secular affairs of state would trap this generation in its death throes: "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come on you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth" (Luke 21:34,35).

### *A Choice*

"Those who desire to be rich fall into temptation, into a snare, into many senseless and hurtful desires that plunge men into ruin and destruction, for the love of money is the root of all evil" (1 Timothy 6:9,10). "But godliness with contentment is great gain" (1 Timothy 6:6). This is the optimum time for the choice to be made: riches and destruction, or godliness and eternal gain.

The futility of reckless pursuance of pleasure, even of strident secular effort is apparent. The sceptre of "human misery is too great for men to do without faith"<sup>29</sup> A quiet reassessment of priorities, an adjusted perspective to align with the divine, will reveal a glorious destiny for those who consciously make the proper choice.

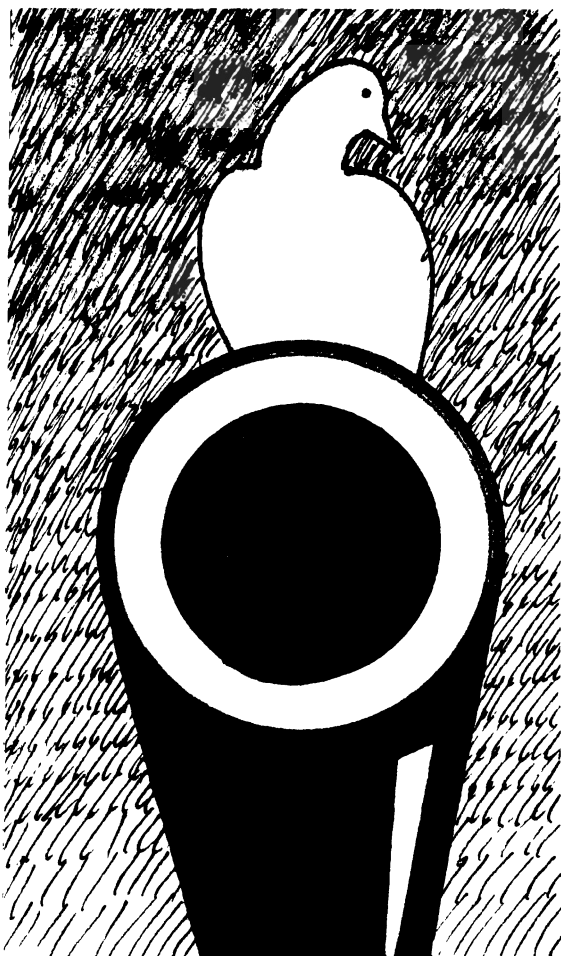
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27. Oliver Wendell Holmes (Jr.): *Letter to William James*, 1907.

28 Augustine: *On the Gospel of John*

29. Heinrich Heine.

“The creation was subjected to futility  
not of its own will  
but by the will of Him who subjected it in hope;  
because the creation itself  
will be set free from its bondage to decay  
and obtain the glorious liberty  
of the children of God....  
In this hope we (are) saved.  
Now hope that is seen is not hope.  
For who hopes for what he sees?  
But if we hope for what we do not see,  
We wait for it with patience” (Romans 8:20-25).



## CHAPTER 2

*“The World is beautiful  
but has a disease called Man.”*

Friedrich Nietzsche

### IS THE END FINAL?

People aware of the nature and extent of the foregoing crises will be sympathetic to speculation of an end to the present global constitution. Indeed, it is topical to speak of a final, dramatic denouement. Experts from diverse fields of learning have been warning of its inevitability for a generation past. Just what form the coup-de-grace will take, and what the extent of its effect will be, are matters of conjecture.

Some speak of a devastating nuclear war which will leave a remnant alive, and from this nucleus a new society emerging. This is a depressing proposal, for it suggests destruction and suffering with no hope for a subsequently improved situation; the essential elements of this society are thought to be transferred to the next. Included in these is the most destructive feature of all: “the disease called Man”.

It has long been the position of the orthodox Christian churches that at the end of the age, the globe will be destroyed, and life will recommence on a different basis and in a different place.

But the notion runs contrary to God’s promise to people the earth with a race who will become one with Him: “As truly as I live, all the earth shall be filled with the glory of the LORD” (Numbers 14:21). Just how the Deity is working towards this end is the theme of this book; and while the evidence of His on-going involvement with earth’s affairs is wonderfully edifying to those attuned to His purpose, it is imperceptible to those who hold views at variance with the truth.

How is it then that the churches embrace positions so contrary to the gospel? The answer to the question is multi-faceted but it includes an unwillingness to come to grips with all of Holy Scripture. “All Scripture is given by inspiration of God,” testified the Apostle Paul, “and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Timothy 3:15). The particular Scriptures to which Paul referred are now entitled The Old Testament, a section of the Bible too little considered by Christendom. Jesus said: “If they do not hear Moses and the prophets,” (the scribes of the Old Testament), “neither will they be convinced...” (Luke 16:31).

There was good reason to direct men’s attention to the writings of the Hebrew Scriptures, for they form the basis of all later revelation. While in itself the New Testament is capable of various interpretations and this no doubt is a factor in the establishment of so many contradictory “Bible-based” churches, with the Old Testament as guide the entire Bible is capable of consistent, clear comprehension. Where the Old Testament is paid scant regard, much difficulty is encountered in

the differentiation of literal and symbolic prose.

The confusion over the destiny of the earth is illustrative of this.

### *Which Earth Will Be Destroyed?*

Clergymen, when pressed to offer Biblical evidence of earth's dissolution, will point to 2 Peter 3:10: "But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up." Assessed hurriedly, and in isolation, the verse seems to support the clerical interpretation of events: the physical destruction of our worldly habitat at the return of Christ. But when the terminology is analysed in its earlier Biblical contexts, it becomes apparent that "heavens" and "earth" are frequently figuratively employed, and in that sense describe "the ruling powers" and "the people ruled" respectively. In Isaiah's prophecy of Idumea's destruction, for example, it is said: "The heavens shall be rolled as a scroll; and all their host shall fall down — for the sword shall be bathed in *heaven*: behold it shall come down upon Idumea." Similarly, in Psalm 46, a prophecy of God's activity at the end of the age, the Scripture reads: "The nations rage, the kingdoms totter; He utters His voice, *the earth melts*" (Psalm 46:6). That this cannot refer to the destruction of the planet is obvious from the context, where in verse 9, it is stated: "He makes wars cease to the end of the earth"; and in verse 10 where, as a result of His intervention, God is represented as saying: "I am exalted among the nations, I am exalted in the earth!" He cannot be exalted in an earth He has destroyed.<sup>1</sup>

### *Robbed of Reward*

It is the earth that is the arena of divine activity: "the earth He has given to the children of men", whereas: "the heavens (literal now) are the Lord's" (Psalm 115:16). How can the clerics reconcile their teaching that the earth will literally dissolve, with the wise man's assurance that "the earth abideth forever" (Ecclesiastes 1:4); and the Psalmist's decree that "the earth... He established forever" (Psalm 78:69)? In proposing the destruction of this jewel of God's creation, they rob Abraham of his promised inheritance, for he is the "heir of *the world*" (Romans 4:13); they deprive the meek of theirs, for "they shall inherit

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1. Sir Isaac Newton has set out an excellent explanation of prophetic symbology which, when understood, allows ready appreciation of the beauty of Biblical prose. "In attempting to understand the prophecies we are in the first place to acquaint ourselves with the figurative language of the prophets. This language is taken from analogy between the world natural and an empire or kingdom as a world politic. Accordingly, the whole world natural, consisting of heavens and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in the prophecy. Great earthquakes and the shaking of heaven and earth are put for the shaking of kingdoms so as to distract and overthrow them: *creating a new heaven and earth and the passing away of the old one, or the beginning and end of the world (are put) for the rise and wane of the body politic signified thereby*. The sun and moon are by the interpreters of dreams put for the persons of kings and queens; but in sacred prophecy, which regards not single persons, the sun is put for the whole series and race of kings in the kingdoms of the world politic, shining with regal power and glory; the moon considered as the king's wife, the stars for subordinate princes and great men."

*the earth*" (Matthew 5:5); they make nonsense of the song of the redeemed, for they rejoice that they "shall reign *on the earth*" (Revelation 5:10); and they negate the fervent prayers of believers over 2000 years that "(God's) will (might) be done *on earth*, as it is in heaven" (Matthew 6:10). It is not so much the earth that is in need of transformation; it is the "disease called man" upon it. "*The earth* shall be full of the knowledge of the Lord as the waters cover the sea" (Isaiah 11:9).

The entity that the Apostle Peter had in mind when he warned of the heavens and earth being stored up for judgment was the particular constitution of the Jewish Commonwealth extant at the time of his writing. The Greek word in the manuscript is not "ge", meaning "earth", but "kosmos", signifying "order" or "arrangement". The people of the Jewish State had betrayed a particular trust: they had rejected the Son of God, and their commonwealth therefore stood condemned.

Peter's symbolism is highly reminiscent of the prose of Deuteronomy 32 where is recorded Moses' warning to Israel of the consequences of sin and rebellion. Moses gave notice that God would recompense persistent wickedness with "a fire" which would "consume *the earth*" and set on fire "the foundation of the mountains". That we are to understand the language symbolically is obvious from the form of address adopted by Moses in his opening remarks: "Give ear, *O Heavens*, and I will speak: and let *the earth* hear the words of my mouth", (Deuteronomy 32:1). With these remarks he established a symbolic style of discourse that was a feature of his address and which was later taken up by other writers of scripture, Peter being one.

True to Peter's word, the "destruction of ungodly men" was effected when, after a succession of Jewish insurrections, the Roman armies under Titus marched into the province of Judea and razed the Jewish cities until, in AD 70, they took Jerusalem, burned the Temple, broke down the walls, and ground the elements of the condemned society into the dust.

### *Lessons From The Past*

Peter called on historical precedent to fortify his warning. God had caused the annihilation of wicked societies before, he said; take heed! Recalling the community of Noah and his contemporaries, Peter reminded his readers that "the world (Greek 'kosmos') that then existed was deluged with water and perished" (2 Peter 3:6). The reason for its destruction would have been far better known to the Jews of Peter's day, than to Gentiles of our own. It was simply that "the wickedness of man was great in the earth.... the earth was corrupt in God's sight and filled with violence." God "determined to make an end of all flesh" (Genesis 6:5,11,12). "I will destroy them *with the earth*", he said (Genesis 6:13). The "foundations of the deep" were broken up by volcanic eruption, great tidal waves swept the earth, and torrential rain poured down from the cloud-encased heavens. "The flood came, and swept them all away," although the literal earth remained, and a new society developed around Noah and his family. The political, social and religious elements of the human constitution were expurgated.

The noxious practises of men that had become habitually ingrained in their ways perished with their perpetrators, and the way was opened for a new beginning.

Earlier in his epistle, and in keeping with his theme, Peter reminded his readers of another, similar, past divine activity. "By turning the cities of Sodom and Gomorrah to ashes, (God) condemned them to extinction and made them an example to those who were to be ungodly" (2 Peter 2:6). These were the twin cities of notoriety near the southern end of the Dead Sea. The utterly depraved behaviour of their citizens broke every law of restraint and was practised openly without shame or compunction. They "and the surrounding cities, which likewise acted immorally and indulged in unnatural lust, serve as an example by undergoing a punishment of eternal fire" (Jude 7). In fact, these centres of iniquity were "overthrown as in a moment" (Lamentations 4:6), but the description of "eternal fire" stresses irretrievable dissolution by portraying the perpetual action of the destroying agent. The language of symbol can here again be seen to be prominent in the description of God's judgment upon errant humanity. When considered logically and thematically, it adds vivid impact to the record at no cost to its sense.

### *Doom Be Done*

It is apparent that twentieth century society has much in common with these past civilisations. Certainly it is just as deserving of judgment; there is an equally pressing need for a moral catharsis of the human family. The issues that now confront mankind are more awesome than at any of these preceding times of crisis. The coming holocaust will erupt globally and none shall escape the catastrophe; none, that is, except those who flee down the pathway pioneered by the escapees of those past civilisations. We can be grateful that we have the opportunity of taking survival lessons from history.

The outstanding feature of the record of those critical days is the forbearance of God. In each case, He gave warnings, He pleaded, and finally He secured the salvation of a righteous few. Peter, and those of his faith, waited expectantly, hastening, as it were "the day of God." Others feared, but Peter believed God's promises that there would ultimately be introduced "new heavens and new earth in which righteousness dwelled" (2 Peter 3:13), righteousness being a quality resident in persons, not in the literal heavens and earth! He subscribed to the prophecies of a regenerated earth, peopled with citizens of a Theocracy under the direction of divinely ordained rulers; a new dispensation characterised by justice, mercy and truth.

The same beliefs secured Noah's salvation, and that of his family. He was a "preacher of righteousness" who expounded the truth of the Great Purpose of the world's redemption. He strove to turn the eyes of a people blinded by the mad pursuit of material well-being. When millions perished, the flood carried Noah and his family high and safely to a new day.

When Abraham learnt of the intended destruction of the cities of the

plain, he prayed that the great Judge might not “slay the righteous with the wicked” (Genesis 18:23). Amidst Sodom’s debauched citizenry was one man, Abraham’s nephew Lot, who qualified as being ‘righteous’, for he too, believed God. He had retained a true set of spiritual values in an evil environment, so “the LORD being merciful unto him, brought him forth, and set him without the city” (Genesis 19:16).

In as much as Peter foresaw the establishment of the divinely instituted “heavens and earth” replacing human rule on the earth, his predictions have a two-fold application. They reach beyond the destruction of the Jewish constitution of AD 70 to the demise of Gentilism in our own day. The reasons for the latter overthrow will be the same as for the former: religious apostasy, immorality, violence and disbelief. But a few will survive, those who within the sphere of their own activity seek to redress the injustice and lies of the world; who develop and practise a faith consistent with God’s promises.

### *The Master Speaks*

Jesus, in speaking of the time of his return to the earth, said: “As it was in the days of Noah, so will it be in the days of the Son of man; they ate, they drank, they married, they were given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all. Likewise, as it was in the days of Lot — they ate, they drank, they bought, they sold, they planted, they built, but on the day when Lot went out from Sodom, fire and sulphur rained from heaven and destroyed them all — so will it be on the day when the Son of man is revealed” (Luke 17:26-30).

Underlying these simple words is a high degree of profundity. When studied in conjunction with the Old Testament record of Noah’s and Lot’s times, they provide evidence that the revelation of the Son of man is imminent. Jesus described the people’s inclinations at the time of his coming as being towards the ordinary things of life, to the wholesale exclusion of God. The Genesis record of Noah’s times tells of men taking them “wives of all which they chose” (Genesis 6:2). This implies that their “marrying and giving in marriage” was not according to divine principle. As one commentator has put it, “the marriages were the result of mere unbridled passion, and are an indication of the licence and oppression of the time”.<sup>2</sup> Sex has never been a more dominant passion than it is today. Men’s desires are the arbiter of acceptable behaviour. The alarming divorce rate and general disregard for marriage vows are a gauge to the era. Statistics, in fact, can no longer tell an accurate story, because so many people dismiss the married state as irrelevant. Ever more liberal legislation is being introduced to allow homosexuality, divorce and abortion. The aberrations of the age are taking on a familiar ring in God’s hearing.

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2. Sencino



This does not fully explain why God has determined that an end must be made and judgment commence. It is men's continuing unwillingness to heed God's ways that cannot be allowed to continue. Those before the flood "knew not until the flood came and took them all away" (Matthew 24:39). It was not that they were not warned. They rejected the proclamations of Noah, and inevitably, human nature being what it is, they eventually developed a disposition insensitive to the distinction between good and evil. It is men's failure to reassess and adjust their lives that invites God's judgment. It is the demand for self gratification above all else, the abuse of God-given attributes, and the unwillingness to retain God in their knowledge, that assures the race of being called to account.

Religious discussion has never been more subjective than in the 20th century. It is man's opinion that demands authority. To hold that the Bible represents divine authority, to accept that humanity is answerable to anyone for anything, is dismissed as incongruous with the age. "Man is the measure of all things;" his satisfaction the ultimate ambition. An enjoyment of recreation has given way to a desperate pursuit of pleasure. Men have become "lovers of pleasure more than lovers of God" (2 Timothy 3:4).

God has no option, in pursuing His purpose of filling the earth with His glory, but to again purge the globe of yet another culture of hedonists. But there is the wonderful assurance that beyond the storm there will emerge a pristine "new heavens and earth, in which dwelleth righteousness", a constitution heavenly in origin and character, indeed the Kingdom of Heaven on earth, administered by Christ and those of his choosing.



## CHAPTER 3

*"I believe that our Great Maker  
is preparing the world,  
in His own good time,  
to become one nation,  
speaking one language."*

Grover Cleveland: U.S. President,  
Inaugural, 1893.

### CAUSE FOR OPTIMISM

It is a common experience that though in their more enlightened moments men might seek after the common good, they stumble on the idol of self. "The (People's) craving for beauty and harmony .... has been trampled upon by the same people under the pressures of their animal instincts."<sup>1</sup> "Man's chief enemy is his own unruly nature and the dark forces pent up within him."<sup>2</sup> The power of these forces is immense; it overrides our good intentions and forces us back to the service of ourselves. It far surpasses "the power to bless and serve humanity."<sup>3</sup>

The more introverted our perspective, the more pronounced become our undesirable traits.

The human spirit flourishes only when released from the constraints of its own flesh, and the flesh is a jealous overlord. Aware of their common unsoundness, "no man ever quite believes in any other man."<sup>4</sup> Mutual trust is a desirable but uncertain quality.

The same is true of national aspirations. George Washington once observed that "it is a maxim founded on universal experience of mankind that no nation is to be trusted farther than it is bound by its own interest."<sup>5</sup> It is rare that effort is expended outside national forums; universal distrust is a natural by-product of the fact.

These are the bases of modern civilisation, a turmoil of conflicting ideas within a framework of intolerance. "The control man has secured over nature has far outrun his control over himself."<sup>6</sup>

And yet the unbeliever has no escape from reliance on humanity. Despite his reservations of trust and the damning record of human ineptitude, he must cling to the hope of a reformation in man's unchangeable nature.

All "must choose between God and man; ... all 'radicals' and

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1. Albert Einstein: Address, Chicago Decalogue Society, February 20, 1954

2. Ernest Jones: *The life and work of Sigmund Freud*, Vol. 3.

3. Elena Blavatsky

4. H. L. Mencken, *Prejudices*, Third Series

5. Letter to Henry Laurens, 1778

6. Ernest Jones: *The life and Work of Sigmund Freud*, Vol. 3.

'progressives', from the mildest liberal to the most extreme anarchist, have in effect chosen man."<sup>7</sup> Cynicism, frustration and despair have come in the train of this decision. Secular hope is dull indeed.

Believers cherish their vision of the earth renewed to its early splendour. For this they are reliant on the Creator "of heaven and earth who keeps faith for ever (and) executes judgement for the oppressed" (Psalm 146:6-7). His promises are wonderful in purpose and scope, for they provide for every human need. Their fulfilment is made sure by the record of God's activity to the present.

Peter was one of the Apostles given to encouraging believers by reiterating the promise of a new society. In his "new heaven and new earth" was an echo of the poetry of Isaiah; a prophecy instrumental in elevating the hearts of Israel high above the drudgery of their day.

"For behold, I create new heavens and a new earth,  
and the former things shall not be  
remembered or come into mind.  
But be glad and rejoice for ever  
in that which I create;  
for behold, I create Jerusalem a rejoicing,  
and her people a joy.  
I will rejoice in Jerusalem,  
And be glad in My people;  
no more shall be heard in it the sound of weeping  
and the cry of distress.  
No more shall there be in it  
An infant that lives but a few days,  
or an old man who does not fill out his days,  
for the child shall die a hundred years old,  
and the sinner a hundred years old shall be accursed  
They shall build houses and inhabit them;  
they shall plant vineyards and eat their fruit;  
They shall not build and another inhabit;  
they shall not plant and another eat;  
for like the days of a tree shall the days of  
My people be,  
and My chosen shall long enjoy the work of  
their hands.  
They shall not labour in vain,  
or bear children for calamity;  
for they shall be the offspring of the blessed of  
the Lord,  
And their children with them.  
Before they call I will answer,  
While they are yet speaking I will hear.

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7. George Orwell: *Orwell Reader, Reflections on Ghandi*.

The wolf and the lamb shall feed together,  
the lion shall eat straw like the ox;  
and dust shall be the serpent's food.  
They shall not hurt nor destroy  
in all My holy mountain, says the Lord"  
(Isaiah 65:17-25).

Two features of this prophecy are outstanding. While it describes an era very different from our existing pitiable state, the distinctions are not in the nature of the environment (for it speaks of infants, the elderly, houses, farms, labour, procreation, the animal world and the disposition of the nations), but rather in the incomparably improved quality of life attendant on it. Premature death and decay is eradicated; a strong and positive relationship exists between Creator and man; the futility of birth into tragedy is avoided; there is permanence and security in a peaceful agrarian economy; there is satisfaction in a man's labour and the sure promise of fair reward; all is at harmony as the symbolic congeniality of wolf and lamb conveys.

### *From Jerusalem To The World*

Only one city is identified in the prophecy and there may be fear that God's blessings are directed only to Jerusalem. Or perhaps the passage smacks of Jewish indulgence, for it is, after all, an excerpt from the Hebrew Scriptures. But the truth is more satisfying than either of these.

That Jerusalem occupies a unique position in the divine etiquette is unquestionable. God has promised that: "I will not forget thee — thy walls are continually before Me" (Isaiah 49:15,16). Jerusalem has been the focal point of God's association with His people. The city was made capital of Israel's Kingdom by the illustrious David; Nebuchadnezzar plundered it and transported its people and treasures to Babylon; Nehemiah organised its re-emergence as a symbol of the Jewish faith; Egyptians, Greeks and Romans successively overran it; Herod the Great rebuilt its temple in the time of Jesus; the Jews and Romans schemed within it and there murdered the Son of God; it suffered the torch of Titus in AD.70 and thereafter began its trial of Gentile oppression until our own era. A city of destiny indeed, and a place in whose consideration lies powerful evidence of the activity of God.

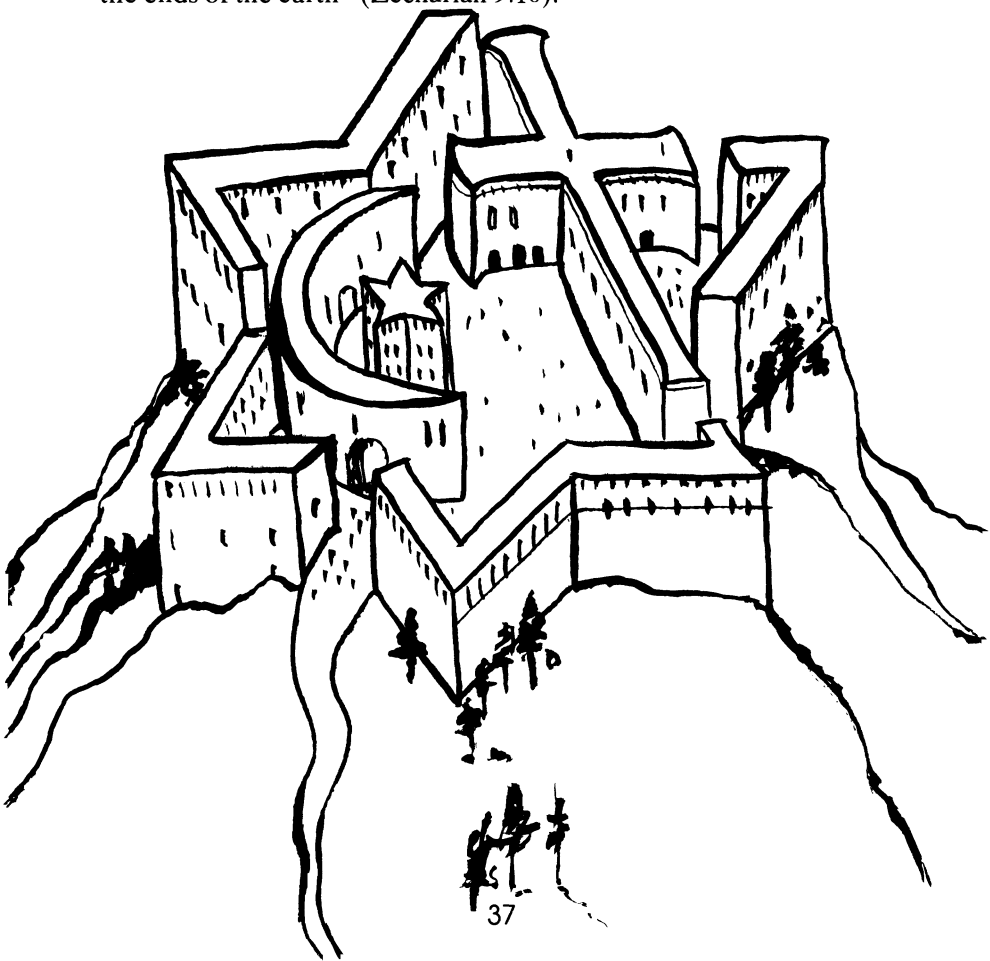
Jerusalem's fame lies not so much in its dramatic history however, as in its marvellous future, for "glorious things are spoken of (this) city of God" (Psalm 87:3). Despite it being the most bitterly contested city in history, our eyes shall yet "see Jerusalem a quiet habitation" (Isaiah 33:20). "This is the hill (Mt. Zion) God desires to dwell in" (Psalm 68:16), and from which "shall go forth the law, and the word of the Lord" (Isaiah 2:3).

From this it may be gathered that a quiet Jerusalem is Scripturally emblematic of a world at rest. It is to be the centre of a theocracy, the source of injunction and the seat of government. "It is," said the Lord

Jesus Christ, the "*city of the great king*" (Matthew 5:35), the office he acknowledged as pertaining to himself (John 18:36,37).

In testifying to Pilate that his kingship was not of the then existing arrangement, the Lord discredited the charge of the Jews that he set himself directly against the Caesar of Rome (John 19:12). It was not to be when Jerusalem was subservient to the Gentiles that he would exercise kingship, but when the Father makes it "an eternal excellency", "beautiful for situation", that the "Lord of hosts shall reign in Mount Zion and in Jerusalem" (Isaiah 60:15; Psalm 48:2; Isaiah 24:23).

"Many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem" and "all the families of the earth, to worship the King" (Zechariah 8:22; 14:17). Christ will "speak peace to the nations; and his dominion shall be from sea to sea, and from the river even to the ends of the earth" (Zechariah 9:10).



### *Is Not This What Was Promised?*

At the outset of recorded history, Abraham, the patriarch of Israel, obeyed God's commandment to journey to an unknown land. It came to be known as Israel. He did not go thoughtlessly, but in compliance with a reasonable command from his Creator. God had sufficiently revealed His purpose so as to elicit a faithful response from an intelligent man. So began the special relationship of the land of Israel with the people of God.

### *Abraham's Reward — The Land*

As a reward for his faithfulness, the LORD promised Abraham that the land would be given to him and his offspring for ever: "All the land which thou seest, to thee will I give it, and to thy seed, for ever" (Genesis 13:15). This was a simple and momentous promise. It involved not Abraham only, but a particular "*seed*" and its duration was to be "*for ever*".

### *A Shared Inheritance With Christ*

The apostle Paul identified the "*seed*": "Now to Abraham and his seed were the promises made. He saith not 'And to seeds' as of many; but as of one, 'And to thy seed', which is Christ" (Galatians 3:16). So inheritance of the land of Israel has for long been a matter of promise: to Abraham in retrospect on account of his righteousness, and to Christ in prospect, as the very means of conveyance.

Without the extraordinary activity of the Lord Jesus Christ, the promise could never be effected, for it would involve two irresolvable conundrums. The land was promised to Abraham, and yet the Scriptures themselves testify that God "gave him no inheritance in it, not even a foot's length" (Acts 7:5). This is an apparent contradiction. No less enigmatic is the duration of promise: "for ever", when Abraham's years were so obviously limited by mortality. But Christ's involvement in this drama clarifies these puzzles.

### *A Pivotal Point*

On the resurrection of Christ hangs the entire Christian faith. "If Christ has not been raised ... your faith is in vain" (1 Corinthians 15:14). "But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep" (1 Corinthians 15:22). Jesus is the "first born of the dead," (Revelation 1:5), others will follow, notably Abraham, for in making an eternal promise to the patriarch, God wished it to be understood that it was His purpose to bring all the faithful to life again.

Although dead, Abraham's righteousness so commended him to God that his resurrection is a certainty. Upon his coming forth to newness of life, he will be changed by the energising Spirit, and his mortal nature will put on immortality (1 Corinthians 15:51,53).

Abraham's '*seed*' will be similarly disposed to take everlasting possession of Israel at that time. "The redeemer (Christ) shall come to

Zion" (Isaiah 59:20). The Son of man shall come again to earth with great power and glory (Matthew 25:31). He, possessed of immortality, will occupy the seat of government in Jerusalem, and with Abraham, have "dominion from sea to sea" (Psalm 72:8). "At that time Jerusalem shall be called the throne of the LORD, and all nations shall gather to it to the presence of the LORD, in Jerusalem" (Jeremiah 3:17).

### *The Scope Widens*

The extent of the gospel is not limited, of course, to two individual recipients of blessing, for Christ is a constitutional head. Of this class of beneficiaries Abraham is the spiritual patriarch. Opportunity exists for the filling of their ranks. "As many of you as have been baptized into Christ, have put on Christ.... And if you are Christ's then are you Abraham's seed and heirs according to the promise" (Galatians 3:27,29).

The apostle was stating that the true hope of Christ's brethren is the hope once held by Abraham. The promise of everlasting inheritance of Israel, once delivered to Abraham, has been extended to incorporate every baptized believer of the gospel.

"Abraham's seed" can be seen therefore to have dual application, pre-eminently to Christ, and collectively, to those of Abrahamic faith baptized into Christ.

These are the redeemed. In their day of gladness they shall join in praise to Jesus:

Worthy art thou....  
for thou wast slain and by thy blood  
didst ransom men for God  
from every tribe and tongue  
and people and nation,  
and hast made them a Kingdom  
and priests to our God,  
*and they shall reign on earth.*" (Revelation 5:9,10)

### *This Is The Gospel*

The hope of the gospel, therefore, is that the earth will be rid of the "disease called man"; that "the Kingdom of the world will become the Kingdom of our Lord and of his Christ, and he shall reign for ever and ever" (Revelation 11:15). The new administration will include all the faithful believers, who, like Abraham, will have acknowledged that in this dispensation "they were strangers and exiles on the earth" (Hebrews 11:13). They will have been sustained by the sure knowledge that when the kingdom is Christ's "they shall also reign with him" (2 Timothy 2:12).

The inspired Apostle Paul summarised the gospel in terms that are simple and succinct. He required just eight words to do so: "God," he said, "preached the gospel to Abraham, saying, '*In you shall all the nations be blessed*'" (Galatians 3:8). This establishes three things very positively: the gospel involves blessing for the world's nations; it is predicated on the righteousness of Abraham and his reward; and as the original record of God's dialogue with Abraham reveals, the blessings

will be effected by the work of a particular offspring of Abraham's: "in thy seed shall all the nations of the earth be blessed" (Genesis 22:18). That special seed, as we have seen, is Christ, whose resurrection has guaranteed the bestowal of immortality to Abraham and all his spiritual children (Romans 4:16).

"Abraham and his (spiritual) descendants (will) inherit the world" (Romans 4:13). Christ "shall command peace to the nations" (Zechariah 9:10)<sup>1</sup> "All men shall be blessed in him; all nations shall call him blessed" (Psalm 72:17), and finally, as the angels proclaimed on that memorable night, there shall be "peace on earth and goodwill towards men" (Luke 2:14).

### *Our Prophets Agree!*

Many men of reason have conceded the necessity for world government if universal annihilation is to be avoided. Bertrand Russell summarised the alternative very neatly in "The Future of Mankind": "Before the end of the present century, unless something quite unforeseeable occurs, one of three possibilities will have been realized. These three are:

- I. The end of human life, perhaps of all life on our planet.
- II. A reversion to barbarism after a catastrophic diminution of the population of the globe.
- III. A unification of the world under a single government, possessing a monopoly of all the major weapons of war."

Sigmund Freud was even more specific: "There is but one sure way of ending war and that is the establishment, by common consent, of a central control which shall have the last word in every conflict of interests. For this, two things are needed: first, the creation of such a supreme court of judicature; secondly, its investment with adequate executive force."<sup>8</sup>

Something "quite unforeseeable" to secular philosophers will occur, and it will be consistent with their own panacea. It will however enjoy "executive force" of omnipotence, and thereby be more fully equipped to cope with every "conflict of interest" and exigency of life than any conceivable human system. "Nation shall not lift up sword against nation", and as a result of universal education in truth and grace, neither shall they "learn war any more" (Isaiah 2:4).

The only force capable of converting human nature will be unloosed in the earth. The constraint of flesh will be repulsed by the liberating influence of the Son of God. Man will be cleansed of his deathly disease and rejoice in the fulness of his potential. Our fair planet, so long burdened with a suffering race, will forever revolve majestically, bearing an enlightened and energised people, a blessing to each other and a glory to their God.

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8. Letter to Albert Einstein, September 1932.



## CHAPTER 4

*“For unto us a child is born,  
unto us a son is given: and the  
government shall be upon his  
shoulder: . . . of the increase of  
his government and peace there  
shall be no end, upon the throne  
of David and upon his Kingdom, to  
order it, and to establish it with  
justice from hence forth even for  
ever” (Isaiah 9:6-7).*

### THE GOVERNMENT DEFINED

Jerusalem, and Israel, will be of particular importance in the order of the Kingdom of God; indeed, at its focal point. If this arrangement runs contrary to our expectations, thinking as we might that any special relationship between the Jews and God terminated with the mission of Jesus, it is nevertheless consistent with New Testament teaching. God has by no means rejected His people (Romans 11:1). In fact His avowed purpose is that “all Israel shall be saved” when “the Deliverer (Christ) will come from Zion and he will banish ungodliness from Jacob” (Romans 11:26).

God’s special interest in Israel began, as we have seen, with his directives and promises to Abraham. In succeeding years His involvement with the land intensified and it is instructive to recall those early events in Israel, or Canaan as it was then known, for they were typical of developments now progressing.

#### *Momentous Beginnings*

God repeated the promise of the land’s possession to Abraham’s progeny, Isaac and Jacob. In the short term however Abraham’s natural seed would migrate to Egypt and there suffer affliction for four hundred years (Genesis 15:13). But God would intervene in their oppression, judge their persecutors, and ensure their escape from Egypt into the Land of Promise.

At the due time Moses was given leadership over the Israelites and led them in the fabled Exodus from the land of bondage. Their route took the people by way of Sinai where were proclaimed the ten commandments. By these the Israelites were to order their community. Certain of God’s communications to the people are worthy of special consideration as they concern the style of God’s Kingdom. “If you will obey my voice and keep my covenant,” He said, “you shall be my own possession among all peoples; for all the earth is mine, *and you shall be to me a kingdom of priests and a holy nation*” (Exodus 19:5,6). Here, for the first time, is recorded God’s intention to establish a kingdom. It

was to be made up of obedient believers, and be established upon the earth!

When they settled in Canaan they grumbled that the surrounding nations boasted of kings and they had none. A king was an element of national prestige and notwithstanding their singular privilege, the Israelites clamoured for their own monarch. This amounted to an act of contempt for the Deity who had called them unto Himself. "They have rejected me from being king over them", He said (1 Samuel 8:7). Clearly, the concept of the citizens of Israel being subjects of God's kingdom was well established in His mind, if not in theirs.

### *Glory and Decline*

At the height of Israel's glory, when the nation was a shining testimony to the superiority of God's laws, King David spoke of his son Solomon being chosen by God "to sit upon *the throne of the LORD over Israel*" (1 Chronicles 28:5). The visiting Queen of Sheba recognised that the Kingdom of Israel was the Kingdom of God for with great perception she observed of Solomon that "God delighted in you and set you *on his throne* as king" (2 Chronicles 9:8).

It should not be thought that the kingdom then was anything but a type of that which will be established under David's greater son. But in many respects it was representative. Jerusalem was elevated in the eyes of the international community, a beautiful temple was erected under Solomon's rule and it became the focal point of proper worship. There was rest from war and the fruits of peace were abundant in the land. But because authority then was vested in mortal men afflicted with intrinsic weakness, the kingdom foundered. The people tired of the discipline of righteousness and moral degeneracy became extreme. A succession of kings encouraged dire spiritual apostasy and finally, weakened by corruption, the kingdom was overthrown by Babylonian invaders.

God had made impassioned exhortations to the people through His prophets but the warnings went unheeded. They "mocked the messengers . . . despised His words and misused the prophets until the wrath of the LORD arose against His people" (2 Chronicles 36:15,16). The LORD would no longer allow His Name to be misappropriated by a kingdom of incorrigible apostates; the kingdom would "be no more, *until*," said God, "*one came whose right it is*", and He would "*give it to him*" (Ezekiel 21:27). The divine decree of the kingdom's dissolution was offset by this promise of future restoration. But the administration would never again be entrusted to men unable to honour its holiness; it would be reserved for the man especially born to be its king.

### *A King Indeed*

Luke, in his gospel, made exceedingly clear to whom that promise was directed.

When Mary's time had come, Luke wrote, she was comforted in hearing: "You will conceive in your womb and bear a son, and you shall call his name *Jesus*. He will be great, and will be called the Son of

the Most High; and the *Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever; and of his Kingdom there will be no end*" (Luke 1:31-33).

"King of Israel" is therefore a title of the utmost significance as it relates to the Lord Jesus Christ. There is a tendency in the churches to treat the title as something merely poetic. But through all His prophets the Deity has testified that it will be on the basis of the regathering of Israel and the reconstruction of its Kingdom that God's will will be done on earth, even as it is in heaven. Through Amos, He promised: "I will restore the fortunes of my people Israel, and they shall rebuild the ruined cities and inhabit them; they shall plant vineyards and drink their wine, and they shall make gardens and eat their fruit. I will plant them upon their land, and they shall never again be plucked up out of the land which I have given them" (Amos 9:14,15).

God's promises to King David speak incontrovertibly of the restitution of Israel's Kingdom under the ultimate reign of a great successor: "I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be disturbed no more . . . When your days (David) are fulfilled, and you lie down with your fathers, *I will raise up your offspring* after you, who shall come forth from your body, and *I will establish his Kingdom*. He shall build a house for my name, and I will establish the throne of his Kingdom for ever. I will be his Father, and *he shall be my Son*" (2 Samuel 7:10,12-14).

### *The Jewish Hope*

The import of these scriptures cannot be mistaken. They can, of course, be maligned, and have been, greatly. But an objective reader cannot but conclude that God, after overthrowing the historic Kingdom of Israel because of its degeneracy, purposed to rebuild its structure by regathering the Jews to the land of promise and placing on David's throne His own son, who alone has the requisites of office. This has been the hope of the Jewish people for aeons: that a specially ordained king, the Messiah, would accomplish all that the prophets had written: rid Israel of its yoke of servitude, establish Jerusalem as the centre of a powerful and compassionate Kingdom, and dispense justice and mercy to the ends of the earth.

That hope persisted to the advent of Jesus. Indeed, on the basis of a certain time prophecy (Daniel 9:25,26), many in the nation were in anticipation of Messiah's manifestation at the time of Jesus' birth. There was an air of high expectancy in Israel. The times were recognised as being uniquely significant.

"Lord, will you *at this time* restore the Kingdom to Israel?", enquired his apostles (Acts 1:6). But it was not then to be. Jesus "was despised and rejected of men" (Isaiah 53:3). Those in power were jealous of their positions of authority and "loved the praise of men more than the praise of God" (John 12:43). Jesus was an unwelcome threat to their security. By their wicked hands he was taken, crucified and slain (Acts 2:23).

With the death of the one in whom had rested all their hopes, the apostles were shattered. What now of Israel's promised redemption? David's throne still stood vacant.

### *The Christian Conundrum*

The established church has still not recovered from the "set back" of Jesus' death and the non-fulfilment of the Old Testament prophecies. It has sought escape from the enigma in a denial of the prophecies' literal application. Jesus, it is said, was never really meant to have inherited David's throne in Jerusalem. Israel, they say, means not the nation of old, but the people of God, all of whom gather to Jesus at death in a reconvened kingdom beyond the skies!

This is a sad misunderstanding and a grave distortion of Bible doctrine. It was never God's purpose to enthrone His Son at his first advent; his function then was to enlighten the people with the truth of the gospel, conquer the power of sin and death, and emblazon a *way of access* to the Kingdom. Two thousand years of election were then to pass, a time during which God was to call out of all nations a people who would embrace the hope of Israel's restoration (Acts 15:14). Believers' expectations of the kingdom were bound up in their anticipation of the return of Christ. This at least was the sure conviction of the apostolic church. Edward Gibbon has recorded the church's unhappy slide into apostasy as it became increasingly self reliant: "The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ . . . and the resurrection. The assurance of such a Millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus who conversed with the immediate disciples of the Apostles. *But . . . the doctrine of Christ's reign upon the earth was (later) treated as a profound allegory; was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism!*"<sup>1</sup>

Confusion and controversy still reign within Christendom, although by the clerics' own confession, if the Bible alone was respected, it need not. Dr. Herbet A. Gray,<sup>2</sup> an orthodox apologist, concedes that "it has been assumed that Jesus expected the coming of the Kingdom of God in this world, and that he looked for a day when the kingdoms of this world shall have become the Kingdom of our Lord. And yet curiously," continued the theologian, "that is one of the main points concerning which there exists acute difference of opinion among people of Christian outlook." There is no need for the church to find an explanation for the non-appearance of a monarchy in Israel. God's prophets have not failed; the time is not yet. His truth will be vindicated with literal exactness.

### *The Simple Truth*

The Apostle Peter, in arguing the Messiahship of Jesus, explained

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1. *Decline and Fall of the Roman Empire* ch. 15.

2. *Christianity and the Crisis*

that "the heavens would receive him *until the times of restitution of all things* which God hath spoken by the mouth of all his holy prophets" (Acts 3:21). Now, as we have seen, the things spoken of by the prophets as liable to restitution were the throne of David and the kingdom it administered; God would "rebuild it as in the days of old" (Amos 9:11). The kingdom that once graced Israel would be re-established in the land. Upon Israel's regathering would "the Son of man . . . come in his glory . . . and sit upon the throne of his glory: and before him (would) be gathered all nations" (Matthew 25:31,32).

"Every eye shall see him, and they also, (the Jews), which pierced him" (Revelation 1:7). God will "pour out on the house of David and the inhabitants of Jerusalem a spirit of compassion and supplication, so that when they look on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a first born" (Zechariah 12:10).

"All Israel shall be saved" (Romans 11:26). "At that time Jerusalem, shall be called the throne of the LORD, and all nations shall gather to it, to the presence of the LORD in Jerusalem, and they shall no more stubbornly follow their own evil heart" (Jeremiah 3:17).

With Christ recognised, respected and enthroned, there will be "abundance of peace so long as the moon endureth . . . all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth, the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy" (Psalm 72:7,11-13).

When Christ is established in Jerusalem on David's throne as King of the Jews and of the world, the reality of his person and office will resolve the greatest conundrum that has ever beset humanity. While the Jews have acknowledged the actuality of the Messiah, and indeed have been sustained through their long night of despair by the transcending hope of the Prince of Peace ruling "next year in Jerusalem", they have refused to accept the personage of the resurrected Jesus as being David's greater son; and the Gentiles, while heralding Jesus as Saviour and Lord (if only in lip service), have totally ignored the reality of the Kingdom he was predestined to govern. But soon shall the LORD destroy "the covering that is cast over all peoples, the veil that is spread over all nations" (Isaiah 25:7). The nations "shall come from the ends of the earth and say: Our fathers have inherited nought but lies, worthless things in which there is no profit" (Jeremiah 16:19).

## CHAPTER 5

*"If it were permitted to  
reason consistently in religious  
matters, it is clear that  
we all ought to become Jews,  
because Jesus Christ our Saviour  
was born a Jew, lived a Jew,  
died a Jew, and he said expressly  
that he was fulfilling the  
Jewish religion."*

Voltaire, Philosophical  
Dictionary. 1764

### THE AMAZING JEW!

In highlighting the outstanding anomaly of Christendom, Voltaire implied that Christianity is at odds with its founder, that the Church has deviated from the ethos of Jesus. His cynicism is justified. It might be added to his comments regarding Jesus' Jewishness, that the Lord taught clearly that "*salvation*" itself "*is of the Jews*" (John 4:22). How far is that removed from the traditional bias of the church! Foremost amongst the legion ostracisers of the Jews have been the Christian spokesmen. "Jews and papists are ungodly wretches" blustered Martin Luther.<sup>1</sup> "The Jews, like Cain, are doomed to wander the earth as fugitives and vagabonds, and their faces are covered with shame," declared Pope Innocent III.<sup>2</sup>

Jewish banishment was popularised by Rome. "We order that each and every Jew of both sexes in our temporal dominions, and in all the cities, lands, places and baronies subject to them, shall depart completely out of the confines thereof within the space of three months," declared Pope Pius IV. Little wonder that Israel Zangwill ruminated on behalf of his people: "The Jews are a frightened people. Nineteen centuries of Christian love have broken down their nerves."

There is a strange and pronounced disparity between the orthodox Christian attitude and that of the apostle Paul who maintained that recipients of God's promises would be "of the faith of *Abraham*, who is *the father of us all*" (Romans 4:16). The destiny of the Jewish people occupies a most outstanding portion of Bible prophecy. This is not surprising, for in their future disposition is bound up the fate of all Jesus' true disciples, Jews and Gentiles.

#### *History By Jewry!*

There is no nation in the history of mankind that can trace its history

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1. Table Talk, 275

2. Letter to Count de Nevers, c1200

and pedigree back to the remotest antiquity as can Israel; that has had such a bearing on the world at large; and yet during whose history has enjoyed peace and prosperity for so little time. Three fourths of its history has been of war, exile and persecution. Israel has been downtrodden by Babylon, Persia, Assyria, Greece and Rome, but unlike all those empires whose identities now have been lost, Israel seems almost to have thrived on persecution, and despite all kinds of trouble, inflicted in the worst ways imaginable, its people are with us today, and it is established as a national entity before the eyes of the world. It is a miracle nation. It deserves the closest attention of all reasoning men.

For 2,500 years, attempts have been made to utterly destroy the Jews. The attempts have been on the most massive scale and practised with the most excessive zeal. Left as they have been, without a king, without a capital, their laws abolished and scattered throughout the nations, these people should certainly have ceased to exist. But God has determined otherwise. This is the only sensible explanation for their preservation and the resurrection of their nation.

### *Misfortunes Foreseen*

One of the earliest recorded prognoses of Jewish fortunes can be found in Deuteronomy chapter 28. The words were spoken by Moses while he led the nation in the exodus from Egypt. They promise blessings for obedience and curses for disobedience. A summary of the latter, (for they regrettably, have been the lot of Israel), can be gleaned from a few verses of the prophecy. "If you will not obey the voice of the LORD your God or be careful to do all His commandments and His statutes which I command you this day, then all these curses shall come upon you and overtake you . . . You shall become a horror, a proverb and a byword among all peoples where the LORD will lead you away . . . And the LORD will scatter you among all peoples, from one end of the earth to the other; and there you shall serve other gods, of wood and stone, which neither you nor your fathers have known. And among these nations you shall find no ease, and there shall be no rest for the sole of your foot; but the LORD will give you there a trembling heart, and failing eyes, and a languishing soul; your life shall hang in doubt before you; night and day you shall be in dread, and have no assurance of your life. In the morning you shall say, 'Would it were evening!' and at evening you shall say, 'Would it were morning!' because of the dread which your heart shall fear, and the sights which your eyes shall see." (Deuteronomy 28:15,37,64-67).

No more appropriate words than these could *summarise* the tragic history of the Jewish people. Yet, this is a *prophecy* of three and a half thousand years standing! Equally fascinating is that this portrayal of woe constituted part of Moses' exhortation to the people as they prepared for nationhood. It is usual that leaders enthuse their people with stirring promises of future greatness; it is inexplicable that Moses should prejudge them so harshly — inexplicable, that is, unless God gave Moses an insight into their future disobedience and the inevitability of bringing upon themselves the evils of which he spoke.

### *By Faithlessness They Fell*

With awful exactness, Moses' prophecies first found fulfilment in the decline of Israel's Kingdom under David and Solomon. In the north of the land, the people built idols in defiance of their God. They rejected His prophets, "hardened their hearts" and involved themselves in abominations of wondrous perversity. As the faithfulness of the people waned, their national foundations weakened. While integrity decayed within, the menace of a greater power arose without. Assyria assumed an arrogant posture and at length the threat pressured Israel to seek an alliance with Egypt, the historic land of bondage. Though politically expedient, this alliance was anathema to Israel's Protector and it availed the Jews nothing at all. Assyria attacked, devastated the kingdom and as was their custom, settled the vanquished people in a multitude of strange lands. They remain dispersed to this day.

### *Judah Too*

After a period in which something of a reformation ensued, the remaining Jews in the south succumbed to corruption and apostasy. The kings were "unjust and malignant, neither holy towards God, nor forbearing towards man," wrote the historian Josephus. In the meantime, Babylon grew in power with victories over Assyria and Egypt, and in a series of campaigns against Judah, wrought dreadful carnage upon the Jews and sacked Jerusalem. The survivors were exiled in Babylon, a land of unrestrained idolatry. Estranged and embittered, they had time for 70 years to reflect on Moses' prophecies of 1000 years before, that told of the LORD bringing them into "a nation that neither they nor their fathers had known . . . a nation of stern countenance, who would not regard the person of the old or show favour to the young" (Deuteronomy 28:36,50).

### *Jesus' Judgment*

At the time of Jesus' ministry, the Jews' troubled land constituted a lesser province of the Roman Empire. Judea had a reputation for volatility for the people lived uneasily under the Roman yoke. Neither did they live in harmony with their God. They had a form of worship, it is true, but consistent with the pattern of degeneracy occasioned by time, vain and lying customs had subverted the purity of truth. The weightier matters of the law: justice, mercy and faith, had been neglected. The Son of God found them hypocrites, fools, blind guides and sons of murderers (Matthew 23). In these terms he denounced them, and declared "their house to be forsaken and desolate" (Matthew 23:38).

More particularly, Jesus spoke of yet another aggressor with designs upon Jerusalem. "When you see Jerusalem surrounded by armies, then know that its desolation has come near. Then let those who are in Judea flee to the mountains, and let those who are inside the city de-



part and let not those who are out in the country enter it for these are the days of vengeance to fulfil all that is written . . . Great distress shall be upon the earth and wrath upon this people; they will fall by the edge of the sword, and be led captive among all nations; and Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled" (Luke 21:20-24).

The prophecy is extraordinary in many ways. Jesus' advice ran contrary to common sense. When the enemies attacked, city dwellers were not to seek security within the walls of Jerusalem, built as they were to provide sanctuary, but rather "flee to the mountains". Jerusalem was destined for further conquest; the Jews would again be put to the sword and a remnant disgraced in captivity; Jerusalem would be downtrodden by oppressors until the end of an era: "the times of the Gentiles."

### *A Tragedy Unparalleled*

The dreadful climax of misplaced priorities and distorted doctrines ultimated in Israel in the slaying of the Son of God. And while it cannot be said that the Jews alone stand guilty of the crucifixion, (for without Pilate's acquiescence, the Jews were powerless to act), the dreadful self-invoked curse of the people has rung hauntingly through the centuries, "His blood be on us and on our children" (Matthew 27:25). How tragically that self-imposition of evil has been realised upon the Jewish people.

Within forty years of Jesus' death, the events he foresaw came to press inexorably upon his beloved Jerusalem. Tired of their repression under Roman dominance, the Jews saw no recourse except in violence. So ensued the bitter and pathetic Jewish-Roman wars. The emperor Vespasian subdued all Palestine and despatched Titus, his son, to lay siege to the Jewish capital. Titus formed several successive sieges, but for a time inexplicably withdrew.

Josephus' history records that many of the Christian sect seized this opportunity to flee the embattled city and escape to the hills of Pella; they remembered their Master's words. Such was the rush of incoming refugees through Jerusalem's gates that they were forced to scale the walls to make good their flight.

For six months, in increasingly distressing and demeaning circumstances, the desperate defenders withstood the might of the armies of Caesar. Large numbers of Jews who tried to escape were literally cut to pieces. Many were crucified. So many, finally, were put on the slave markets of the Mediterranean that in the end, no one would buy them. Some, reported the Roman historian Jerome, were transported to Egypt, there to suffer humiliation in the land of their fathers' bondage. "*And the LORD will bring you back in ships to Egypt . . . and there you shall offer yourselves for sale to your enemies as male and female slaves, but no man will buy you*" (Deuteronomy 28:68). As if their physical privations were insufficient discomfort, how must Moses' warnings have haunted them.

### *The Diaspora*

Thus began the Diaspora: the unequalled dispersion of an entire people amongst the kingdoms of the world. The historian Milman predicted the consequences of the event by asserting "the metropolis of the Jewish State had fallen forever." But no historian is empowered to forecast national contingencies, and Milman should have observed that restraint, for to say that the Jewish defeat of AD 70 signalled the end of Jerusalem was a very great error indeed. Both Bible prophecy, and now profane history, testify to his mistake.

The history of the Jewish dispersion is long, bitter and sad. Although the decimation of Jerusalem in AD 70 is the most remembered event in that period's history, the spontaneous insurrection of 200,000 Jews under the sceptre of Bar Kochba in AD 132-135 was outstanding for its bloodiness. After successfully liberating upwards of a thousand Judean villages, Bar Kochba was overwhelmingly defeated. Eighty thousand Jewish soldiers and hundreds of thousands of civilians were put to a violent death. Rome imposed prohibition of the rite of circumcision and public instruction in the Torah. Bar Kochba's revolt was the catalyst for the persecutions that have characterised Jewish history. After the horrors of these sanguinary years there developed a decided disinclination towards physical resistance to Roman rule. With Jerusalem off-limits and the leadership suppressed, the politically moderate and quietist Jewish elements prevailed. Emphasis shifted from rituals dependent on a central sanctuary to assiduous attention to purity laws, devotion to scriptural study and works of piety. The promised reward of their spiritual activity grew larger in Jewish hearts: divine restoration of all those national institutions that would guarantee independence and prominence — the ingathering of the Jewish diaspora, Temple service and the Davidic monarchy. Individually, the personal hope of participation in a national rebirth through a resurrection from death was nurtured and cherished.

Emperor Constantine's accommodation with Christianity had no direct effect on the religious freedom of the Jews, but there continued to develop, nevertheless, an ever mounting hostility between the two religions. Internal Jewish community rights were curtailed, as was opportunity to erect synagogues. The emperor Justinian perpetuated these restrictions. The deteriorating conditions in Palestine prompted a general exodus to Persian dominions where better economic opportunities and ethnic autonomy allowed a less harried livelihood.

### *The Arabian Assertion*

The continuing vigour of the Jewish faith was demonstrated by considerable missionary activity throughout the Arabian peninsula. Right through the Near East the Jews proclaimed the superiority of their monotheistic customs, and in so doing, (what irony there is in this!) they helped establish the foundations on which would be built a peculiarly Arabic monotheistic culture.

Islam was established in its own right by Mohammed, a man of

Arabia who professed the gifts and benefits of a prophet. His claims aroused controversy and in 622 AD the threat of persecution drove him in flight from Mecca to Medina. The event assumed auspicious connotations and promoted a contagious growth of Islam. It is from this "Hegira" (Emigration) in 622 that Mohammedan chronology is dated. Islamic expansion was dramatic. The Saracen armies overran Mecca and Damascus, then, in 637 captured Jerusalem. So commenced a long contest between Jewry and Islam, Jerusalem being the centre piece of aspiration. Soon after their occupation of the holy city, the Muslims commenced construction of the still standing Mosque of Omar.

The Arab advances continued alarmingly until Western civilisation itself was threatened. Israel was populated by Arabs, and although their civilisation, as it established itself in the land, was far from progressive, and no claim to Palestine as a homeland was ever made, an Arab presence has continued in varying numbers until the present.

There was no opportunity for a mass return to their land for world Jewry. On the contrary, social difficulties in the countries of their adoption resulted in their spreading farther and farther to the north and the west and a cycle of prosperity, envy, persecution and exile became firmly established.

### *Christian Disgrace*

Arab downtreading of Jerusalem was a source of dismay to Jew and Christian alike. In 1905, Pope Urban II exhorted the masses of Europe to crusades to wrest the holy places from the hand of the infidel. The lowest dregs of society responded in frenzied and barbaric lunges into the Middle East. Their indiscipline and delinquency was revealed in callous attacks upon Jewish communities along their way. Their lust for conquest was satisfied equally in the murder of "the murderers of Christ" as it was in the rout of the Arabs. There were hideous massacres of Jews, especially in the Rhineland. Christian hysteria promoted wild accusations of Jewish sacrilege and child murder. When Jerusalem fell to the Crusaders and the Latin Kingdom was established in Israel, the spirit of despoilation only worsened. The Pope exacerbated the Jewish extremity by demanding the personal display of a distinguishing badge of Jewish identity. A die of humiliation had been cast. A race became an object of scorn and insult: "a horror, a proverb and a by-word, among all the peoples where the LORD (had led them) away" (Deuteronomy 28:37).

Although forbidden employment in governmental institutions and confined to ghetto areas within the towns, Jewish initiative continued to generate prosperity. Christian merchants could not contain their jealousy and hostility, and in 1290 and 1306 respectively, the Jews were expelled from England and France.

Anti-Jewish riots and massacres became increasingly common through all the lands of their dispersion. The Jew became the scapegoat for every social ill. Rumours of their subterfuge and evil designs flourished among ignorant Gentiles and were encouraged by

their unscrupulous mentors. In 1347, charges of responsibility for the Black Plague were laid, predictably, at the feet of the Jews. In 1391, widespread animosity encouraged the church to issue a papal bull forbidding the study of the Talmud, compelling attendance at Christian services and imposing other onerous strictures upon Jewry. A certain incidence of ostensible conversion to Christianity caused deep rifts within European communities.

### *Infamy Of The Inquisition*

Disturbed by the familiar pattern of Jewish financial success and annoyed that efforts towards coercive conversion were not prospering, the Catholic Kings of Spain (Ferdinand and Isabella), determined to deal more effectively with the "evil influence" of the Jews. In 1478, they obtained a papal bull from Sixtus IV establishing the Inquisition. The Supreme Council of the Inquisition enjoyed absolute authority in civil and ecclesiastical affairs. Its tactics involved the employment of informers, torture, denial of counsel, confiscation of property and a total disregard for justice. It established thereby, a reign of terror throughout the Iberian peninsula. Several thousand Jewish converts, and those of the faith who would not recant, were condemned and burned at the stake. Jewish persecution had plummeted to depths of depravity that instigated horror and revulsion throughout the world. Its sponsor was the Church of Rome.

Perceiving that submission to baptism was scarcely any more expedited by their campaign of terror, the Catholic Kings acted to expel 170,000 faithful Jews from Spain. Such was the stupidity of their bigotry that the most economically active citizens were banished at a time when Spain most needed all its economic resources to sustain its overseas empire. Foreign financiers were quick to exploit the opportunities created by the Jews' departure.

As Columbus sailed on his voyage of discovery to the New World, he noted that other ships, crammed with the world's despised, were also leaving port for foreign places. It has been truly said that as a nation has closed its doors to the Jews, another has opened them. Columbus was to return with news of a rich new land, ripe for settlement, a land that one day would provide a haven for the sons of these bitterly persecuted. They now, rejected by the country of their adoption, were to seek refuge in Italy, and the Ottoman Empire. The expulsions from Spain (1492) and Portugal (1497 and 1506) dealt a cruel blow to the "people of the Book". Their leaders were driven to intensified pursuit of spiritual escape from the seemingly endless woes that befell their people. "Woe to you!" said Jesus to their fathers, "for you are like graves which are not seen, and men walk over them without knowing it" (Luke 11:44).

Although they were accepted in the East for a time, a policy of segregation restricted Jewish movement in Italy. Here, as in other European centres, they lived in constant fear, the victims of hate and prejudice. Later, in Poland, hostilities again erupted into frightful massacres and the survivors reverted to debilitating impoverishment.

### *Attempts At Assimilation*

With the passage of time and the too frequent reminders of the price to be paid for heterodoxy, Jewish intellectuals increasingly proposed "patriotism, emancipation and modernism" as virtues to be embraced by their people. Attitudes more at variance with the style of their divine calling (Exodus 19:6) could scarcely be imagined. Nevertheless, such a philosophy portended less maltreatment and this expediency weighed heavily in the rationalisation of their lot. In both Western Europe and Russia, Jews embraced nationalism. They regarded themselves as Jews by religious belief alone. In Russia their efforts extended to the formation of a Society for the Promotion of Culture, the express purpose of which was to educate Jewry into "readiness for citizenship." The futility of their efforts was exemplified in the severity of Russia's rejection of them. The Russian Orthodox Church identified the Jews as scurrilous usurpers of the Christian faith; the Tsars, as violators of Russia's long standing traditions. Both authorities condoned and encouraged the barbaric pogroms (massacres) of 1881-82 and 1902. The hideous "blood libel", a superstitious belief in Jewish involvement in ritual murder, was propagated by the church. "Confessions" of such activity were extricated from poor souls subjected to torture for the purpose. Further of its "mission of Christ" involved the Russian Church in the distribution of the "Protocols of the Learned Elders of Zion", an incredible document of fraud that alleges an international Jewish conspiracy to establish a new world order through infiltration and subversion of established social institutions. The work is fabulous in its scope and style, but was devastatingly effective in encouraging anti-Semitism among people conditioned to its reception.

In Western Europe, the Roman Catholic Church had suffered grievous harm from the upset of the French Revolution. Its ecclesiastical authority had been undermined, its emissaries eradicated, and its temporal powers endangered. Little wonder that it identified the Jews as the major beneficiaries of the revolution and accused them of being its instigators. Jewish-Christian relations were distant and strained. Not infrequently they erupted into violence.

By the early 20th century, Jewish effort had again concentrated on assimilation. James Parkes, in his "History of the Jewish People" states: "The Jewish intellectual of Vienna, Berlin or Paris, wanted above all things to be considered a European and a cosmopolitan." In Germany, during the 1920's, this tendency was especially strong. The Jewish attitude was a betrayal of the trust and privilege that had been vested in these sons of Abraham, for their God had called them to be a peculiar treasure, a special kingdom of priests and a holy nation. Unto them had been committed the oracles of God. He expected them to be His people; to see their strength and security in Him; to remain aloof from the world's politics and look for the establishment of God's Kingdom which their fathers had taught them was to be constituted again in the holy land of Israel. And yet it was in Germany in the 1920's that Jewish assimilation into the Gentile world made its extreme and ulti-

mate effort. There can be no doubt that this direction of pursuit, which so soon would lead to horror and tragedy, was determined in bitter remembrance of the foregoing sequels to separatism.

A counter movement had by this time gained some ground amongst European Jewry. But Zionism lacked appeal to those who perceived easier rewards within an established system.

Out of all proportion to their numbers, the Jews became the teachers, musicians, scientists and intelligentsia in the homeland of their adoption. As a consequence, they came to see themselves not as Jews, but as Germans, and Germans of the elite class. Their strength was in the German social fabric into which they had knitted themselves. Their financial interests lay deeply enmeshed in the German economy. James Parkes states that "among the Jews, as among Christians, the majority were little more than formal adherents to any religious faith". They had not counted, however, on the uprise of a political madman who desired only to discriminate where they sought to assimilate. Even when Hitler came to power, the German/Jewish community dismissed him as an upstart who would come to nothing.

### *The Malignity Of Bigotry*

Between 1934 and 1939 Germany developed into a totalitarian police state. The widely circulated "Protocols of the Learned Elders of Zion" prepared the German people for the abominations that were to follow. In April 1933 all Jews were dismissed from government service, and the universities and professions were closed to them. By 1935, marriages between Jews and those of German blood were forbidden. Civil rights had no meaning for Jews. The SS were encouraged to practise their savagery upon them, and "Kristallnacht" of November 9, 1938, signalled the onset of wretched despair for the seed of David. "Nothing was more tragic," wrote Parkes, "than the utter hopelessness of those assimilated and de-Judaized Jews who were caught, tortured and killed by the Nazis because they belonged to a mythical Jewish 'race' which meant nothing to them."

The program of extermination implemented by Hitler's Nazis has been well documented. The world has rarely known hideousness to the extent it was revealed in wartime Europe. In six shameful years, man's mindless bestiality was given full rein. Hundreds of thousands of Europe's Jews were transported from their ghetto slums to slave and death camps, there to be tortured, humiliated, abused and murdered. This was Hitler's "final solution" to the Jewish problem. It was pursued with devastating and callous efficiency until 6,000,000 of his prey lay dead, "for no other reason than that they were Jews". "This is a people robbed and plundered, they are all of them trapped in holes and hidden in prisons; they have become a prey with none to rescue, a spoil with none to say, 'Restore!'" (Isaiah 42:22). Hitler once gloated that not a single sovereign state actively sought to rescue the Jewish people from his hideous program of extinction. The democracies "ooze sympathy for the poor tormented Jews," he said, "but remain hard and ob-

durate themselves when it comes to helping them". Encyclopaedia Britannica records that "elements of the Church spoke out during the 1930's against the Nazi persecution of the Jews, but the majority of Christian religious figures in Europe remained silent, even during the Holocaust." Certainly, there were "none to rescue" God's chosen people in the extremity of their plight. Both spiritual and secular institutions pretended not to notice the dreadful carnage committed in the wake of Aryan racial "enlightenment".

### *Survival!*

The outstanding feature of these two millenia of continuing dispersion, expulsion and persecution has not been the dreadful atrocities in which the Jews have so frequently been embroiled, for all students of history are familiar with the depravity of the human race; it has been that through these horrific attacks the Jewish people have survived, indeed that they are with us today more prominently than at any time during their dispersion. Their preservation is the greatest phenomenon of its type in all history. The historian Milman is amongst many who have recognised this: "Massacred by thousands, yet springing up again from their undying stock, the Jews appear at all times and in all regions. Their perpetuity, their national immortality, is at once the most curious problem to the political enquirer; *to the religious man a subject of profound and awful admiration.*" Why should this be? If we look for a rational answer for the survival of these people within the confines of natural parameters, we are forced to accept a highly improbable sequence of chance and circumstance; to a reasonable man, unacceptably improbable.

### *The Jewish Witness*

The Bible sets forth a forceful array of prophecies which centre on Israel. One cannot but be impressed with their detail and the exactness of fulfilment inherent in the history of the race. This is one of the most convincing pointers to the existence of the Superior Being who "rules the Kingdom of men and gives it to whom He will" (Daniel 4:32). Indeed, God has revealed the vicissitudes of the Jewish people from their beginnings for this very reason: that we might know that He is! "You (the Jews) are my witnesses" says the LORD, and my servant whom I have chosen, that you may know and believe me and understand that I am He" (Isaiah 43:10). Two thousand years of Jewish history has established the truth of the words of the Hebrew prophets, and it is a singular irony, and one that discredits any charge of fraud, that it has been by the disobedience of these people to whom the prophecies have been entrusted; it has been by their *disobedience*, that they have fulfilled the predictions made of them.

Dramatic and captivating as the years of trial in dispersion have been, this segment of Jewish history is by no means the most convincing in terms of prophetic fulfilment. Given the nature and exclusivity of their religion, it could be argued that Jewish persecution could well

have been expected in a world that is prone to regarding the unorthodox as undesirable. But what could never have been confidently proposed by mortal man is that of all cultures, it would be the Jewish that would survive — despite the attempts of so many crazed men to destroy it. And more than that. Who would have been so bold as to forecast their national rebirth — in the land of their conception — and repossession of their beloved Jerusalem? Only Jesus, and the prophets, by divine inspiration. And this they did unequivocally. Remember Jesus' words? "Jerusalem will be trodden down of the Gentiles, UNTIL the times of the Gentiles are fulfilled" (Luke 21:24). The revival of Jewry and their occupation of Jerusalem at the end of an age are implicit in these words.

### *Which Israel?*

Through His servants the prophets, the LORD has made clear His purpose: "He . . . will assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth" (Isaiah 11:12). This could not refer to the church, or spiritual Israel, as orthodoxy has claimed. It was the "outcasts" who were to be "assembled"; she "that halted . . ." and she "that was cast off" that was to be made "a strong nation" (Micah 4:7). It was not only the Jews taken captive by Babylon in the 6th century B.C. who were to return, for God declared He would "assemble the outcasts of Israel" (who in any numbers were not included in the Babylonian captivity) as well as "the dispersed of Judah" (who were). It was to be from "the four corners of the earth" that they would come, not just Babylon.

It is a shame that prophetic exposition has to become somewhat complicated. It is inevitable only because of the distortion of Scripture by the Church for so long. To an unbiased and objective reader, these statements are clear and decisive. Regrettably, centuries of Church teaching that God has cast off the Jews, that they are "ungodly wretches — doomed to wander the earth as fugitives and vagabonds," has necessitated its insistence that promises of Israel's future blessings relate to the spiritual glories of the Christian Church! According to this preposterous notion, all the predictions of evil refer to the real Zion and her people, and all the blessings to the Christians! The fact is that the prophecies of good and evil cannot be separated. They unmistakably refer to one and the same Israel. "As I have watched over them to pluck up and break down, so will I watch over them to build and to plant" (Jeremiah 31:28). "I will restore the fortunes of Judah and the fortunes of Israel, and rebuild them as they were at first" (Jeremiah 33:7). The churches should quickly acknowledge "God has not rejected His people whom He foreknew" (Romans 11:2). Indeed, if the LORD has not established "the ordinances of heaven and earth, then (He) will reject the descendants of Jacob and David" (Jeremiah 33:25, 26).

### *After Suffering — Salvation*

What purpose has been served by the Jewish dispersion and in-



gathering? Mark Twain asked the question on behalf of perplexed multitudes: "What is the secret of the Jews' immortality?" Jeremiah went a long way towards giving an answer about 2500 years ago: "Jacob shall return and have quiet and ease, and none shall make him afraid. For I am with you to save you, says the LORD: I will make a full end of all the nations among whom I scattered you, but of you I will not make a full end. I will chasten you in just measure, and I will by no means leave you unpunished" (Jeremiah 30:10,11).

God's essential desire is salvation. "I will save you," He has said of Israel. But His holiness cannot countenance disobedience, and in consideration of Israel's undertaking at Sinai: "All that the LORD has spoken we will do" (Exodus 19:8), and their subsequent violent transgressions, God has exercised His prerogative of justice and discipline. Israel has been "chastened in just measure." But His purpose remains: to "make a full end of all nations," kingdoms and powers, and establish on their ruin His own glorious Kingdom in which Jacob, and the world, will enjoy "quiet and ease" (Revelation 11:15). "The Jews have stood at the graveside of all their persecutors" (Dean Inge), and will continue to do so. All the overlords, states, kingdoms, dynasties, dictators and despots who have oppressed them are defunct or decrepit. From Nebuchadnezzar's Babylon to Hitler's Third Reich, they have come to a "full end." Only the Jews remain.

### *Why The Jews?*

Opportunity should be taken, even at the cost of continuity, to resolve an unfortunate misconception regarding God's favour for the Jews. Many have been the Gentiles (and great, for this reason, has been their antipathy), who have objected to the concept of the Jews as a "chosen people," because they have understood that such favour could only be predicated on the peoples' righteousness. Such is not the case. As their detractors have been quick to point out, the Jews as a race have been far from godly; just as far, indeed, as we Gentiles. "As regards election," taught Paul, "they (the Jews) are beloved *for the sake of their forefathers*" (Romans 11:28).

God's honour is at stake here, for He had promised the forefathers, on account of *their* righteousness, that of their seed He would make a great nation (Genesis 12:2); unto their seed would He give the land (Genesis 12:7); their seed would be multiplied as the stars of heaven (Genesis 22:17); and in their seed would all the nations of the earth be blessed (Genesis 22:18). As we have seen, "the seed" had particular reference to the Lord Jesus Christ, "the son of Abraham and the son of David" (Matthew 1:1). But as Voltaire properly pointed out, the Lord Jesus as a Jew, ministered and preached in a Jewish context and "said expressly that he was fulfilling the Jewish religion." "Think not that I am come to abolish the law and the prophets" He said, "I have come not to abolish them but to fulfil them" (Matthew 5:17). The Lord will finalise that work at his second advent when his brethren are back in the land, in possession of Jerusalem, ready (unknowingly) to accept

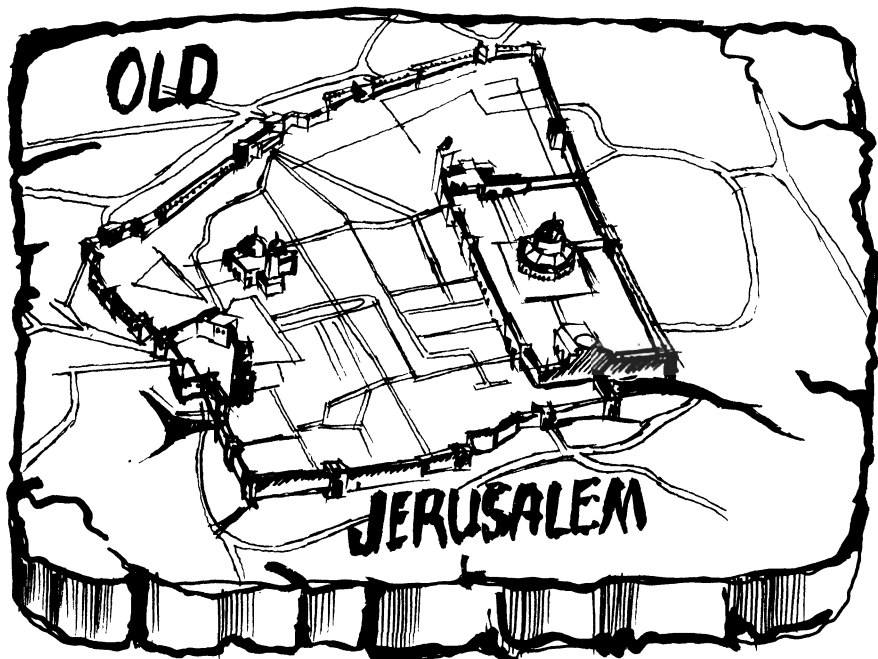
him and to submit to his reign from David's throne. Salvation truly, is "of the Jews" (John 4:22), but not for their own sakes alone. On their final reconciliation with their God rests every Gentile's hope of redemption. "If their (temporary) rejection means the reconciliation of the world, what will their (final) acceptance mean?" (Romans 11:15). Their final acceptance, simply, will mean the inauguration of the Kingdom of God, the establishment of which is a prerequisite to every man's inheritance of immortality by a resurrection from the dead.

### *The Hope of Israel*

Secure in this elevating knowledge, we can identify with the apostle to the Gentiles, who though in prison and in chains, rejoiced in the gospel he popularized as "*the hope of Israel*" (Acts 28:20). In like manner, on trial before Herod Agrippa, Paul explained his faith as "hope in the promise made by God to our (Jewish) fathers" (Acts 26:6).

True it is, "We all ought to become Jews".

Our discourse on The Amazing Jew would be incomplete without a consideration of the miraculous revival of the Jewish state. It is a thrilling story.



## CHAPTER 6

*"And I will bring them, and they  
shall dwell in the midst of  
Jerusalem" — (Zechariah 8:8)*

*"This is the secret which I hide  
from everyone. I am at the head of  
only boys and beggars . . . with  
dreams".  
— Theodor Herzl.*

## THE INGATHERING

In 1881, an insignificant number of a berated people arrived in a foreign land after a journey of hope. As so many of their race before them, these few Jews had felt compelled to forsake the country of their adoption and strike out for a distant refuge. Unlike any of their forebears however, they travelled not to another land of dispersion, but home, to Palestine.

Beyond the squalid coastal town of Jaffa and a quaint German farming settlement nearby, the land lay uninviting and desolate. Centuries of neglect had converted the coastal plain into a swampy wasteland infested with malarial flies. Once thriving communities had long ago left the land bereft of all but ruins. But the tract belonged to nobody and title could be obtained from the Turkish administration by simply tilling the soil and making a claim. For the desperate new colonists, it was enough. If the hardships were great, they could at least be fairly faced. The rampaging hordes could no longer be heard; the pogroms of Russia were but a distant nightmare.

The Jewish community in Palestine had never quite died out. Since the Roman purge of the first century, small enclaves of Jews had continued lives of simplicity and piety in the Land. Their numbers were modestly augmented by periodic escapees from the on-going European excesses and a few devoted souls who believed their prayers from the Land would hasten Messiah's coming. From this remnant of the ancient stock, a group of orthodox Jews detached themselves, and in 1879, against the advice of more realistically minded critics, established a settlement in the swamps. They called it Petach Tikva — "The Gate of Hope." The name evoked the prophecy of Hosea: "I will give her vineyards, and make the Valley of Achor (gloom) a door of hope" (Hosea 2:15). But the hope was not shared by most incumbent Jews in the Land. This effort to establish Jewish autonomy in Palestine they viewed as an insurrection against the Deity; it was an impertinence to "force the hand of God" whose designs to build up Zion they said, should be let develop in His own good time. Neither could their hope

sustain their enterprise in the face of disease and obstructionist Turkish officialdom. Within three years, Petach Tikva was abandoned.

But despite objections and criticism from Jews both in the Land and the dispersed through Europe, an impetus was given this notion of national settlement in Palestine. It developed out of two main motives, and powerful they were: the desperate urge to escape the discrimination and persecution which, in Europe, continued to beset them, and a deep longing to realise the long promised revival of Israel's glory. The outbreak of pogroms in Russia in 1881 prompted further departures. It was becomingly increasingly obvious that assimilation into Russian society was unacceptable to both Czarist and Church authorities. "Cultured" Russians showed no less enthusiasm for the exercise of discriminatory licence than the rioting rabble. Anti-Semitism came increasingly to be seen by Jews as a law of natural Gentile behaviour. The only escape, it was rationalised, was to establish a discreet society where Jews themselves became the arbiters of law.

1882 heralded the arrival in Palestine of many kindred spirits who dared to dream that this flight from persecution might also precede the dawn of a new era of peace. Petach Tikva was resettled by newcomers, and another colony developed: Rishon le-Zion ("The First to Zion") of whom Isaiah wrote as giving "to Jerusalem a herald of good tidings" (Isaiah 41:27). Such were the lofty and optimistic thoughts of the people who came with tents, tools, food and water, intent on settling the land. In the same year Britain established herself in Egypt thereby enabling the later consolidation of Palestine within her domain.

### *Yehuda's Hebrew*

The year 1882 was the more propitious for the arrival in Jerusalem of a man possessed of fanatical determination. For Ben Yehuda, the imperative need for the re-creation of Israel on its home soil was no greater, indeed was dependent upon, the revival of the ancient Hebrew language. Such was the dogmatism of this extraordinary man that in the face of ridicule and fierce opposition, he prohibited his family from using any other language, protected his children from the "contamination" of any but the Hebrew speech, and at length proved that the revitalised tongue was fit for everyday use. Every waking hour he collated, arranged and originated Hebrew words which finally were incorporated in exhaustive dictionaries. The undertaking was immense. After some Jewish philanthropists gave him financial assistance, sympathetic scholars in Jerusalem adopted his passion and prompted usage of the speech throughout the land. Whereas previously the Palestinian immigrants spoke an aggregate of some seventy languages, Ben Yehuda gave incipient fulfilment to Zephaniah's promise that the LORD would "change the speech of the peoples to a pure speech." Preparation had been made for the day when "all of them may call on the name of the LORD and serve Him with one accord" (Zephaniah 3:9).

### *Herzl Heard*

While the early pioneers strove to eke out a livelihood from the arid soil of Palestine, a young man by the name of Theodor Herzl pursued the study of law at the University of Vienna. Later, as a journalist of some repute, he was appointed to a correspondent's post in Paris. He was shocked and dismayed to find in the homeland of the French Revolution the same bitter Anti-Semitism with which he had become so familiar in the East. Whereas previously Herzl had advocated integration and patriotism as the proper and expedient Jewish course, his involvement with the notorious Dreyfus affair caused him to radically reassess his people's convention. When the French Jewish officer Alfred Dreyfus was wrongfully accused of betraying French military secrets to the Germans, blind prejudice and vilification bestrode French passions. The humiliation of his brethren caused Herzl to conclude that Jewish counter-efforts were necessary. Assimilation, he was adamant, was no protection. The only solution would be organised emigration to a state of their own.

In Herzl, Zionism had an advocate for political organisation and a medium for collective international effort. His famous pamphlet, "*Der Judenstaat*" (The Jewish State) argued that the Jewish problem could only be solved by making it a "political world question to be discussed and settled by the civilised nations of the world in council." His first diplomatic endeavour took him to Constantinople with a plea to the Ottoman Sultan for the grant of Palestine for a state for his people. It was the natural choice. Palestine was the focus of deep-felt national attachment from ancient times. He was refused.

He went to England as propagandist for the cause and awakened a fervour among the Jewish public. But it was Europe where the core of unease still festered, so in Basle, in 1897, he arranged the first World Congress of Zionists. "We want to lay the foundation stone," he said, "for the house which will become the refuge of the Jewish nation." The Congress declared that "Zionism aspires to create a publicly guaranteed homeland for the Jewish people in the land of Israel."

Still unsuccessful in negotiations with the Ottoman government, Herzl achieved some rapport with the leaders of Great Britain who suggested Sinai and later Uganda as prospective state sites. Although a compromise not without appeal to Herzl, the proposals were strongly opposed by a congress in 1903. In the midst of controversy, Herzl died suddenly of heart disease. It was Theodor Herzl, states Encyclopaedia Britannica, "who organised the political force of Jewry that was able to take advantage of the accidents of history." Just how accidental were these turns in history we leave for the reader to judge.

### *From Pogroms To Permanence*

Although the positive contribution of Herzl was acutely missed, Zionism was assured of its adherents by the effect of continuing Russian repression and persecution. When the Russian Revolution of 1905 foundered, the pogroms began in earnest again. Young people, tired

of discrimination and outraged at senseless destruction, concentrated their idealism in a national identity in Palestine. By 1914, there numbered about 90,000 Jews in Palestine. 43 agricultural settlements had been established, and although many were dependent on the financial support of wealthy Jewish supporters overseas, signs of permanence and prosperity were emerging. Trees graced the once barren land. Houses, schools and synagogues were established. "Jacob" had begun "to take root; Israel (to) blossom and bud" (Isaiah 27:6).

### *Balfour's Declaration*

With the outbreak of World War I, Zionism's political leadership was vested in Russian Jews living in England. Foremost among these was a chemistry professor, Dr. Chaim Weizmann. At a certain stage of hostilities, Britain's war effort was jeopardised by a looming shortage of gunpowder. Shortage of necessary materials threatened a dangerous drop in ammunition manufacture. It was Dr. Weizmann who made the critical discovery of a new process for the production of acetone, the essential and improcurable element. For two years he worked at providing chemicals for the war effort — and at bringing pressure to bear on British leaders to whom he had access. Zionism came to benefit greatly by this incredible "chance of circumstance," for in 1917 the British foreign secretary, Arthur James Balfour, proclaimed his government's favourable disposition to "the establishment in Palestine of a national home for the Jewish people." Zionism gained in respectability and Jewish hearts beat faster.

### *Jerusalem Freed*

Meanwhile, the war raged. After vacillating for a period, Turkey's leaders opted for the Kaiser, and the fate of their empire was sealed. Within a month of the publication of the Balfour Declaration the British Egyptian Expeditionary Force under General Edmund Allenby advanced northward towards Palestine. In November 1917, Allenby won a decisive victory over the Turks at Gaza and turned then towards Jerusalem. Doubtless he reflected on the convictions of a number of his contemporaries who believed implicitly that the Bible demanded the return of Jewry to Palestine and Jerusalem. Amongst these were Lord Balfour, Lloyd George, General Smuts and Sir Beauvoir de Lisle. Certainly the words of de Lisle must have come keenly to mind. "Nothing can prevent you from being in Jerusalem by 31st December," he had said six months earlier. "When you get to Jerusalem, Allenby, I hope you will not ride in, in state, for that is reserved, in the future, for one higher than you."<sup>1</sup>

General Allenby expected anything but an easy campaign. The Turks had vowed to defend their holy city against any attack. They would never succumb until attacked by a prophet of God Himself. It happens that Allenby's name in Arabic has just that connotation. "Allahnebi" signifies "prophet of God". Turkish resolve was supplanted by fear.

In a bid to determine the strength and disposition of the defenders, Allenby ordered a reconnaissance sortie by two Royal Flying Corps aircraft. Aeroplanes were a new and frightening war machine. The Turks perceived that their holy sites could well be destroyed by aerial attack. Their consternation increased. On December 8, the campaign began. On December 9, the keys of the city quietly changed hands. The Turks had surrendered without a shot being fired.

Two days later, General Allenby walked through the streets of Jerusalem conscious perhaps of having played a role of destiny in one of war's most unlikely engagements. Well might he have been mindful of the power of Bible prophecy. "Like birds hovering, so the LORD of hosts will protect Jerusalem; he will protect and deliver it, he will spare and rescue it" (Isaiah 31:5).

### *Turks Out; Britain In*

Following Turkey's defeat and the resulting demise of the Ottoman Empire, the last of the Caliphs (successors to Mohammed) abdicated in 1922, and Turkey was declared a republic. Coincident with the demise of these overlords of Palestine, the United Nations gave Great Britain the mandate for administration of the Land and the Balfour Declaration became the linchpin of official British government policy. The Zionist cause suddenly surged ahead at this exciting and propitious development. In the following years the Zionists made considerable headway in consolidating the extension of the Jewish ethos in the land of their homecoming. Purposeful contentment characterised their efforts. How could they know that beyond the horizon there gathered a storm cloud that would accelerate emigration to Zion at unprecedented levels, but at horrible cost.

### *Arab Antipathy*

Incredible as it may seem in retrospect, the Jews were so preoccupied with a national renaissance in their ancient homeland that they were totally unmindful of any disadvantage their ambitions might cause the Arabs who were settled there. When Herzl considered Palestine as the place of Zionist endeavour, he imagined an empty land awaiting the blessing of Jewish redemption. But the country he wished to settle was not as underpopulated, desolate and ruined as he thought. Despite the majority of Zionist leaders being fervent humanists who had an abhorrence for violence, the very success of Zionism was to precipitate a terrible tragedy for the Arabs. This inevitability was foreseen by very few until very late. One who early noted the coming conflict was Naguib Azuri (in *Le Reveil de la Nation Arab*, 1908): "Two important phenomena of a similar nature and yet opposed, at present manifest themselves in Asian Turkey. These are the awakening Arab nation and the latest efforts of the Jews to reconstitute on a very large scale the ancient Kingdom of Israel. The two movements are destined

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1. As quoted in "Yesterday, Today and the Great Beyond," John Fox.

to combat one another continuously until one is beaten by the other." And well before 1908, another Book outlined the conflict and its climax: "For the violence done to your brother Jacob, shame shall cover you (i.e. the Edomites; the Arabs), and you shall be cut off for ever" (Obadiah:10).

The resurgence of Islam will founder and collapse. But when the Kingdom of Israel is properly reconstituted and Christ as King has established truth as the cornerstone of government, "Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth, whom the LORD of hosts has blessed, saying, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my heritage" (Isaiah 19:24). Combat and defeat, yes; but unity and peace will follow. Israel, Egypt and Assyria will share the benefits of Christ's Kingdom; the wolf will lie down with the lamb when the LORD reigns in Zion.

### *White Paper Sell-Out*

In Germany, in the 1930's the shades of despotism were lowered over the Jews. The hysterical ravings of a homicidal psychopath accelerated Jewish movement to Palestine. As Hitler's threats were realised in confiscation, maltreatment and mass destruction, one would have thought that humanitarian principles would have compelled the British to open wider the doors of entry to the land of their mandate. To their shame, it was not so. At an Arab-Jewish conference convened in 1939, the Chamberlain government submitted to Arab demands, and in the infamous MacDonald White Paper, limited immigration to Palestine over the next five years to 10,000 Jews a year and 25,000 special refugees. After five years, no further immigration was to proceed without the express permission of the Arabs. Such was the policy of an irrelative government, at once appeasing Hitler and submitting to the Arabs. "It is peace in our time" was the tremulous cry.

Pressing though the need for a compromise with the Arabs certainly was, the rescue of Jewish refugees demanded immediate priority. European Jewry faced extinction. As Chaim Weizmann told a British inquiry, the world was divided into two: countries where they could not stay, and countries where they could not go. His uncanny prediction was that 6,000,000 Jews were ready to leave Europe. If allowing Jews into Palestine was a disservice to the Arabs, he said, refusal of admission was a far greater injustice to the Jews.

The White Paper was fittingly rejected by Arabs, Jews and the U.N. alike. Nevertheless, the British government directed that Jewish immigration be curtailed and restrictions were placed on their purchase of land. Throughout the duration of the war and in the three years thereafter, some 100,000 Jews were rescued from the horrors of the Auschwitz context but British naval units blocked their escape in the Mediterranean Sea. Intransigence countered despair. British machine guns threatened the refugees. Guards prohibited landings. Ships were refused dock, and thousands drowned at sea; others were turned back to Germany and the death camps. Great Britain, after nobly promot-



ing Palestine as a Jewish homeland, was scandalized in her miserable failure to implement the provisions of her trust.

### *Hunted By Hitler*

Notwithstanding such obstructionist political manoeuvring, Hitlerism and its accompanying extermination programs gave sudden impetus to the flight of refugees to Palestine. It was recognised that the 6,000,000 European victims died not because of any deficiency in courage, but through lack of a cohesive international abetment that would have allowed Jewish courage to take effect. The holocaust had vindicated a fundamental tenet of Zionism: without a country of their own the Jews were destined to be a hunted prey forever, defenceless, hapless victims of unrelenting pursuit.

The younger generation perceived the wretched fact and resolved to build up Zion.

"I will bring them back to their own land which I gave to their fathers," said God through the prophet. "I will send for many hunters and they shall hunt them from every mountain and every hill, and out of the clefts of the rocks" (Jeremiah 16:15,16). As events transpired, there proved to be a measure of truth in some of the most despicable words that ever passed the lips of Adolf Hitler. As he addressed the Reichstag in 1938, this cynical hypocrite blasphemed exceedingly in saying: "I believe today that I am acting in the sense of the Almighty Creator. By warding off the Jews I am fighting for the Lord's work." By no means was he working "in the sense of the Almighty Creator." The thought is horrendous. But the hard irony is that he unknowingly worked for Him by hunting the Jews from Gentile society and hastening their passage to the Land of Promise. There they wait, unknowingly, for redemption "not by might, nor by power, but by (God's) Spirit" in the person of the Messiah (Zechariah 4:6). Indiscernable though it may be to the eyes of men, God gives the kingdoms of men "to whomsoever He will, (even) . . . .the basest of men" (Daniel 4:17).

### *Hardened Hearts*

After the fearsome carnage and brutality of war, it might have been hoped that British policy for its protectorate would be one of benevolence. Alas, it was dictated by continuing fear of the Arabs, and the inhumane restrictions on Jewish emigration remained. The senseless assassination by Jewish terrorists of Lord Meyne, Minister of State and British Representative in Egypt, did nothing to further the Zionist cause. Public sympathy swung away from the Jews. The then foreign secretary, Lord Ernest Bevin, reneged on all the promises of his predecessors and enforced incarceration of the multitude of "illegal" Jewish refugees who continued to stream to their homeland. President Truman implored the British government to immediately open the doors of sanctuary to 100,000 Jews. He was ignored.

Aside from the immediate distress occasioned by British intransi-

gence, its most tragic legacy in Palestine was the reactionary conception of Jewish and Arab underground movements. In desperate efforts to facilitate the return of their kinsmen, the Jews organised a number of vigilante groups which operated frequently without regard for a law they did not respect. As British police action intensified, Jewish countermeasures strengthened. They in turn provoked Arab bitterness, and acts of brutality and terrorism were perpetrated on all sides. The situation deteriorated into unmanageable chaos. As British army casualties mounted, a perplexed public demanded its forces' withdrawal from Palestine. International commissions and British governmental plans proved inadequate in determining a just resolution to the problem. But the Jewish refugees continued their flight, abetted more effectively now by covert underground operatives. And the British military guards took even more extreme action against them; concentration camps were established in Cyprus and escapees were shot. The Archbishop of Canterbury made public his strong opposition to Zionism. It was a dark blot on the British record and a policy for which she has paid dearly since.

### *A Perpetual Principle*

As God's promises to Abraham have been progressively realised in the patriarch's descendants, so His judgment of Abraham's contemporaries rested on a principle still in effect. "I will bless those who bless you, and him who curses you I will curse" (Genesis 12:3). All the empires that have come against the seed of Abraham are witnesses to the veracity and continuance of that dictum. From the time that Britain renounced her undertaking to sponsor Zionism, she has known only decrecence. The Second World War exacted tremendous suffering in Britain and it heralded the progressive and rapid erosion of her dominions, influence and prosperity. She is no longer recognised as the mother of empire; she shivers in austerity as Europe's poor relation.

### *Partition*

In absolute frustration and helplessness, in 1947 Britain offloaded her burden onto the United Nations. After an exhaustive enquiry, its investigative committee recommended the partition of Palestine into Jewish and Arab sectors. On November 29, a resolution to that effect was ratified by the General Assembly. Just 50 years after the first Zionist Congress and 30 years after the Balfour Declaration, Zionist aspirations found fruition in an internationally recognised Jewish State in Palestine. Alongside 1,200,000 Arabs, 650,000 Jews espoused a national identity and legal title to their ancient land.

The decision prompted immediate but temporary Jewish rejoicing, for it also signalled the beginning of open, unprecedented Arab hostility. When, after making no attempts to curb Arab terrorism, the British announced the end of their mandate, open war erupted between these two intense nationalisms which were then left "to get on with it." 40,000,000 neighbouring Arabs joined in one accord to "kill

the Jews or drive them into the sea.” Their leaders encouraged the Arabs within the land to seek temporary safety outside the borders. The British evacuated by the port of Haifa. And the world waited for the decimation of an embryonic state that had been nearly 2000 years in the making and just a few short weeks extant.

### *Israel Independent*

Amid social chaos, bloodshed and threat of extinction, on 15th May 1948, David Ben Gurion read the Declaration of Independence and pronounced the name of the new Jewish State to be Israel. While the United Nations General Assembly wavered fitfully, the United States extended recognition, and the Soviets, pleased to see the retreat of Britain from the Middle East and anxious that she not return, did the same. God had brought His people “into the land of Israel” (Ezekiel 37:12). No man could deny it; but how long would they stay? Armed forces from no less than seven countries were about to descend on the land. A familiar scenario confronted the Jews: “When the LORD your God brings you into the land which you are entering to take possession of it, and clears away many nations before you (there will be) . . . seven nations greater and mightier than yourselves” (Deuteronomy 7:1).

### *War — 1948*

The responsibility for defence was vested in a fighting force of 3000 regular soldiers supplemented by 14,000 ill-trained recruits. They were armed with a total of 10,000 rifles with 50 rounds of ammunition each, four vintage canons smuggled in from Mexico, and 3,500 machine guns. Intent on their prompt overthrow were 23,500 Arab militiamen, powerfully equipped with tanks, aircraft, heavy artillery and ample ammunition. Goaded on by belligerent rhetoric and a confidence of lightning victories, the Arab armies mounted a simultaneous attack on Israel's four flanks. The ranks of Jewish defenders were augmented by their women, old men supported the combatants and youths of fourteen and fifteen years established field communications.

When an Egyptian column of 10,000 men advanced towards Tel Aviv, it came upon a Jewish settlement in the northern Negev by the name of Yad Mordechai. It was one of twenty two similar agrarian communities in the area, unimpressive in any external way, but representative of them all in its peoples' passion. Its fortifications extended to a barbed wire fence and a few hastily constructed concrete bunkers. Eighty fit men confronted the inexorable might of an entire brigade, and for six days they survived aerial bombardment and an unceasing artillery barrage. Teenagers armed with homemade Molotov cocktails threw themselves on enemy tanks, and in the bunkers, a spirit of desperate defiance ruled over sleeplessness and death.

In Jerusalem, the two or three machine guns in the hands of the Jews were rushed from point to point to create an impression of venomous fire power. They beat tin cans as they shot and finally frightened the

Arabs into retreat. The aggressors broadcast news of victories; the world believed them. What else could be expected when forty million came against six hundred thousand. But the incredible facts behind the propaganda were the Jews stood firm and then began to beat the Arabs back out of the land. The Arab blockade of Jerusalem imposed on the Tel Aviv road was broken at shocking cost as vehicle after vehicle fought its way along the narrow, hilly road. Arab shells pierced one after another, but youthful sacrifices continued until the necessary cost had been paid. After a brief ceasefire, hostilities resumed and the Egyptians were forced back to their borders.

The ruined and fallen water tower at Yad Mordechai, and the bullet ridden vehicles rusting by the Jerusalem road still memorialise the salvation of the Jewish State.

### *The Refugees*

The resident Arabs, encouraged by their own leaders to flee the field of battle, never returned. The promised rapid solution to the Jewish problem never materialised, and they then became stateless, the first Palestinian Arab refugees. That sore on Arab society was to fester and be terribly aggravated. Incompassionate propagandists have exploited the pain of these unfortunates to selfish ends. Early Israeli offers to settle 100,000 of these displaced persons within the land and to make compensation payments of a million pounds sterling were rejected out of hand. And the Palestinians have continued a wretched life, the victims of a tragedy the Jewish pioneers would have abhorred; political pawns in a cynical exercise in hypocrisy.

### *Return!*

Continuing conflict and violence could be thought to be effective impediments to progress. And certainly the restless early years of Jewish Statehood caused anguish and dismay. But the Israeli's self impression of loneliness, his exposure to danger, and the gnawing hindrance of his hostile neighbours galvanised a fierce determination that somewhat paradoxically gave momentum to his cause. And Israel flourished. In 1950, the Law of Return granted to every Jew in the world the right to citizenship and entry to Israel. Within ten years the country's population had grown to 2,000,000, of whom some 1,800,000 were Jews. From each of the four corners came Jews of every conceivable temperament, custom, skill, quality and deficiency. Most arrived in poverty. It was no little work to organise these throngs into a cohesive community within the framework of a democracy whose tenets emphasised the right of each individual to equal opportunity and freedom. The work advanced: renovation, reclamation, restitution.

### *Nasser*

If Arab opposition promoted a defiant determination in Israel, it found in Gamel Abdel Nasser, a focalised outlet of hatred. After plot-

ting his rise to power in Egypt, Nasser concentrated his efforts on rebuilding his war machine and constructing the Aswan Dam. Ever the opportunists, when America withdrew its aid from the reckless President, the Soviets contributed to both of these projects in the hope of securing a power base in the heart of the Middle East. That she ultimately suffered unprecedented humiliation by her adventurism in Egypt is an amazing fulfilment of prophecy we shall come to consider, but in the 1950's, the Soviet benefactor was, in Nasser's eyes, the ultimate instrument of Israel's destruction. On July 26, 1956, he seized the Suez Canal and boasted: "The Arabs now know they can count on Russia's moral and material support in their dispute with Israel. The Arabs need no longer forego the opportunity of making use of that support."

### *War — 1956*

As his boldness developed with his accumulation of weaponry, Nasser barred Israeli shipping from both the Suez Canal and the Straits of Tiran at the entrance to the Gulf of Aqaba. Terrorist raids inside Israel were stepped up, thousands of Israelis were killed or wounded, sabotage raids took an increasing toll, and Israel's national welfare was seriously threatened. With Britain and France, whose interests in the Canal had been usurped by Nasser's piracy, Israel engineered a plan of attack designed to restore international rights to the vital waterways. On October 29, 1956, Israeli Defence Forces penetrated deep into Egyptian held Sinai. Within five short days, the Israelis had forced the Arabs back and back again until they controlled all of Sinai, Gaza, and the eastern precincts of the Canal itself. Vast quantities of sophisticated Soviet arms fell into Israeli hands. An Anglo-French attack destroyed the Egyptian air force and airfields and secured the city of Port Said.

American and U.N. pressure for a cessation to the campaign prevailed. Israel withdrew from the entire area of her conquest, and Britain and France yielded to world opinion. Nasser's crimes went uncondemned. But with United Nations forces in control of the Straits of Tiran and the Gaza Strip, Israel had broken an economic stranglehold, and she could live for a time relatively secure from border raids and terrorism. Opportunity was taken to build up Zion, to rehouse the flood of immigrants and to plan for a future made safe for a while.

### *Rise Up And Build*

In the eleven years of grace that interrupted the wars of 1956 and 1967, the State of Israel further consolidated itself among the community of nations. The people emulated in habit their forebears of two and a half thousand years before. They too had returned to the land after years of exile.

After 70 years captivity in Babylon, with Nehemiah at their head, they returned to build the walls of Jerusalem, the symbol of their vital faith and the defence of their sanctuary. "Each of the builders had his

sword girded at his side while he built" (Nehemiah 4:18). So it was in Israel anew. They laboured, in effect, in a state of siege. Though divided amongst themselves on all other issues, in their implacable hatred of Jewry, the Arabs were as one. "We aim at the destruction of the State of Israel," Nasser roared, and the millions who heard him echoed the cry. There arose in the arena, a new group of terrorists: el Fatah (The Victors), and from Syria and and Lebanon they struck deep into Israel, spreading alarm and dread in a war of nerves and destruction. Like the adversaries before them, "(they) were angry and greatly enraged, and (they) ridiculed the Jews. And (they) said . . . "What are these feeble Jews doing? Will they restore things? Will they sacrifice? Will they finish up in a day? Will they revive the stones out of the heaps of rubbish, and burned ones at that?" (Nehemiah 4:2). But in keeping with their historic heroes, the 20th century Jews "had a mind to work" and "each kept his weapon in his hand" (Nehemiah 4:6,23).

As the work progressed and advances were made, Arab antagonism grew in accord. "When . . . the Arabs and the Ammonites and the Ashdodites heard that the repairing of the walls of Jerusalem was going forward and that the breaches were beginning to be closed, they were very angry; and they all plotted together to come and fight against Jerusalem and to cause confusion in it" (Nehemiah 4:7,8).

It is of interest that an outstandingly effective catalyst in the generation of Anti-Jewish fervour was, again, "The Protocols of the Learned Elders of Zion." Nasser had embraced the forgery and projected it as a vehicle of hatred and abuse. The Protocols were described as "a secret speech by Herzl at the Zionist Congress" and by Nasser personally as proof "that 300 Zionists, each knowing the others, control the fate of the European continent." His prestige waning as Egyptian poverty and famine worsened, Nasser created a necessary diversion by amassing his armies on Israel's border. His Russian mentors, keen to capitalise on excited Arab unification, broadcast scurrilous and false reports of Israeli forces accumulating at the Syrian border.

### *War — 1967*

On April 7th 1967, after Syrian forces opened fire on a tractor ploughing in Galilee, the fuse to the Middle East armory was lit. In the aerial engagement that followed, Israel Air Force fighters downed six Syrian MiGs in the precincts of Damascus. Fear struck at Syrian hearts. A call went out to their Arab brothers and Nasser responded by deploying a large complement of his forces in Sinai. Irrationally energised by his own frenzied rhetoric, Nasser demanded the withdrawal of the United Nations Emergency Force in the Gaza Strip. Israeli and Egyptian reservists were mobilised. On 22 May, Egypt again closed the Straits of Tiran to Israeli shipping, a move tantamount to war; ten years earlier Golda Meir had warned that such a move would entitle Israel to "exercise her inherent rights of self defense."

Within days, Israel's three closest neighbours had assembled more

than 800 first-line combat aircraft in dozens of bases in Egypt, Syria and Jordan. The Arab front-line states were reinforced with militia from Saudi Arabia, Algeria, Iraq, Kuwait and more. In Cairo, the streets were thronged with frenzied mobs shrieking for the blood of the "pestilent Jews." As they watched the furore on their television sets, their economy at a stand-still and their hearts full of anguish and dread, the Israelis knew again the threat of annihilation. In aggregate, the Arabs had twice as many troops, over three times as many tanks and more than three times as many combat aircraft. Tel Aviv was within firing range of Jordanian artillery and five minutes flying time of Egyptian air bases in Sinai. There was but one hope of survival: pre-emptive attack.

### *The Battle Breaks*

At 0745 hours, on 5 June, 1967, after the Egyptian dawn patrol had returned to base and while the Egyptian commanders were en-route to their offices, 185 Israeli aircraft attacked eleven Egyptian airfields. For an hour and twenty minutes these priority targets were strafed and bombed. By climbing into radar coverage a few minutes before target time, the Israeli pilots ensured the Egyptian crews would be given enough warning time to taxi from dispersal but insufficient time to get airborne. In an unprecedented stroke of battle craft, 197 enemy aircraft were destroyed, all but four on the ground. After recovery to their bases, the Israeli aircraft were "turned around" in an incredible average time of seven and a half minutes, delivered a further attack on another fourteen air bases, despatched 107 more Egyptian aeroplanes and decommissioned runways and facilities. After Syrian, Jordanian and Iraqi aircraft had taken advantage of clear skies to the north and east and attacked a number of civilian targets, the Israel Air Force turned its attention away from Egypt. By the end of the day the entire Jordanian Air Force had been decimated, Syria had lost 53 of its 112 combat aircraft and a single three-sortie attack on an airfield in Iraq had accounted for another 10. Israel had lost 19 planes and won undisputed control of the skies over the Golan Heights, the West Bank and the entire Sinai desert. The early establishment of total air superiority was to have a decisive effect in the ensuing few days.

After two days of awesome combat, Israeli tank squadrons broke through to the Suez Canal. From their entrenched positions, the Egyptian army fought back savagely. But the trenches, minefields, bunkers, reserve battalions of artillery and hundreds of tanks proved insufficient to withstand the Israeli onslaught. As Egyptian vehicles streamed in retreat through the Mitla Pass, the blue starred aircraft rained destruction upon the convoys. The bottleneck pass became an elongated deathtrap. The way was strewn with hundreds of wrecks, steel and flesh. The mad carnage of war was overwhelmingly intense.



### *Jordan Duped*

Despite their terrible straits, the Egyptians polluted the air waves with ludicrous reports of outstanding success. As was his wont, Nasser came to the forefront of the verbal war. As a result of his fabrications, the drama took an uncanny turn. In a telephone call to Jordan's King Hussein on the first day of conflict, Nasser exalted over his aircrafts' continuing attacks on Israel. He urged the king to join in the impending glorious victory. Far from attacking Israel, his airforce in fact had been reduced to hundreds of smouldering wrecks. Aware however of radar reports of intense air activity over Israel, but uninformed that these movements were Israel's own fighters returning from their raids, Hussein consented to give active support to the Arab cause. Only hours before, Israel's Prime Minister Eshkel had conveyed a message to the "little king" imploring his desistance from action. He gave an assurance that Israel would "not initiate any action against Jordan." But when Hussein ordered his forces into the fray, the fate of the eternal city was sealed, prophecy came alive and the signal was flashed to all who would hear that a new age was imminent.

Since 1948, when Jordan's Arab Legion had captured the Old City of Jerusalem, Israel's historic capital had been cut in two. The Jewish sector was attainable only from the west, through a corridor constantly exposed to the harassment of enemy fire. After its air force had neutralised the Jordanian threat of attack, the Israeli High Command perceived the opportunity of redressing the Jerusalem situation.



The 55th Airborne Brigade had been rendered superfluous to its first assigned task in the Sinai. The Canal breakthrough had come so quickly the brigade had been deprived of its mission. Within hours it was reassigned the momentous task of recapturing the Old City, and at 0230 on 6 June, the paratroops went into action. The Jordanians were the most disciplined and effective fighters of the Arab confederacy. Bitter and bloody engagements preceded the Israeli advance through heavily defended positions. The stronghold of Ammunition Hill capitulated only upon the death of the last defender.

### *Jews In Old Jerusalem*

As the paratroops contested incredible odds in the Jerusalem precincts, an armoured brigade worked its way from the north to the city. In the face of withering Jordanian artillery fire, the tanks and half tracks smashed through enemy positions and plunged further along the Jerusalem Corridor road. They quickly despatched a few Jordanian Pattons and surged, symbolically, past King Hussein's new summer palace on Jerusalem's northern flank. On Shuafat Hill the tanks linked forces with the paratroops who were engaged now in battles for the Mount of Olives and the Old City itself. As the mechanized brigade sealed the Jordan bridges to Iraqi reinforcements, the ground troops breached the ancient walls, then stormed and subdued their most revered holy site. Battle-scarred veterans burst into tears at the temple's western wall. Gentile feet no longer trod on the place of Solomon's temple and glory.

### *Samaria Secured*

Israel was handicapped by a severe geographical disadvantage in the area of Tel Aviv. The border resulting from the War of Independence made a westerly plunge toward the Mediterranean from Jordan. And the enemy's artillery was easily able to shell Tel Aviv from the sanctuary of its own country. Predictably, from these hills of Samaria, Israeli air bases in the Valley of Jezreel were subjected to heavy bombardment in the early days of the war. With the sole mechanized brigade that could be spared from the Sinai campaign, an Israeli attack was launched against the well-entrenched Jordanians. In a fierce tank battle overnight, the Israelis advanced to the stronghold of Jenin, survived a poorly executed counter attack and caused King Hussein to recall his dispirited troops to the banks of the Jordan River. Few survivors and only eight tanks completed the retreat east of the river, all that remained of the once proud 40th Armoured Brigade. The West Bank, ancient Samaria, was under Jewish control.

### *Syria Subdued*

In the north, the Syrians enjoyed a strategic advantage similar to that of the Jordanians. Their border lay along a steep incline on the eastern shore of the Sea of Galilee. These heights, the Golan, had been so strongly fortified with tanks, mines and entrenched artillery that the

Syrian fortresses were considered impregnable.

From these positions of invulnerability, Syrian gunners had pounded civilian Israeli settlements incessantly for nineteen years. For this reason, the northern foe had a special place of disrespect in Israeli hearts. When the time for retribution came, Israeli jets screamed low over the bunkers and scorched the earth with explosives and fire. Dauntless in the face of fearsome obstacles, the army scaled the heights, refused to retreat despite shocking losses and engaged the enemy in hand to hand fighting they never expected. In rapid time Israeli troops occupied the supposedly impenetrable Syrian command fortress of Kuneitra. From there they observed the Syrian army in full retreat towards Damascus. Whereas on the 24th May, Syrian Defence Minister Asad had said: "We have resolved to drench this land (Israel) with your blood, to oust you aggressors, and throw you into the sea for good," and such rhetoric had propelled the Jews and Arabs towards inevitable conflict, the Syrians themselves ventured but once, unsuccessfully, into Israel, and on the 9th June pleaded desperately to their Soviet patrons for support lest the Israelis take Damascus! But Israel's interests were not, as is sometimes alleged, imperialism. She was satisfied that at last her people in Galilee could lift their eyes to the hills in contentment, and not in fear.

The fruits of Jewish victory in the Six Day War were both bitter and sweet. There was of course, an overwhelming sense of relief that the immediate threat to security had been negated. And the people now were less exposed to harassment by reason of the expanded borders. But the increased land area and Arab population under Israel's administration portended still more political problems. The cease-fire did not give rise to the earnestly desired peace treaty, and, if anything, the sense of Arab outrage at Israel's "intrusion" into their habitat enlarged with the Jewish State's success.

### *The Great Debate*

It was not only a continuing concern with Arab neighbours that engaged Israeli attention. Within the State itself, a fundamental and highly emotional tenet of nationhood promoted fierce debate. It was, simply, whether the laws of the land should be secular or religious in concept. The fervency of feeling of the spiritual Israelis can be better understood when it is realised that Judaism is not a compilation of practices and ethics distinct from communal discipline. It embraces every aspect of Jewish life. For the spiritually-minded then, to come back to Israel and exercise autonomy in the land, which itself is so intimately connected with Jewish rites, and for the nation not to invoke the Torah (the Law of Moses), would be a paradox and a sacrilege. But not all of Israel's people are orthodox believers. On the contrary, the widespread tendency among the Gentiles to renounce dependence on their God has had its parallel in Jewry. Most Jews in the land, if not unbelievers, are only sympathetic to their faith. Strict observance is exceptional, and the idealism of early Zionists who envisioned a spiritual

revival coincident with *The Return*, is now not widely espoused. Nonetheless, there has been a distinct reluctance to renounce traditional observances, and the religious faction has won important concessions.

The practicality of some of the ancient Mosaic directives in the context of a modern nation, particularly one subject to such turmoil, is, however, doubtful. It is of interest that in 1972 the Chief Rabbis announced finding provision in the Torah for soldiers' compliance with orders on a sabbath when national security was at stake. This determination was, regrettably, to assume early significance.

### *The Elusive Peace*

Efforts to carry the work of Arab reconciliation beyond a tentative ceasefire to a meaningful peace continued. The U.N. Security Council adopted a comprehensive resolution (No. 242) proposed by Britain, but the Council's ability to impose any of its elements has been outstandingly insufficient. Truly, the record of this body in preventing war and healing international grievances has been pathetic. Israel sought a prescription for peace in direct negotiation with her old antagonists, but an impasse developed over the sequence of Israeli territorial concessions and Arab guarantees of respect for Jewish sovereignty. A familiar pattern of raid and counter-raid developed as suspicions broadened to defiance and hostility. Commando assaults, intelligence sorties and ambushes led again to artillery exchanges across the Canal and the War of Attrition cast its ugly shadow over this land of sorrow.

Behind each adversary, the super powers lent strong support. Russia particularly, staked a claim in Middle East fortunes by supplying vast quantities of arms and military personnel to Egypt. A temporary lull was introduced by acceptance of an American sponsored peace initiative in August 1970. Notwithstanding covert movements of Russian missiles eastwards while Israel's guns were silent, diplomatic efforts continued and faint hopes of progress were voiced. The delicate negotiations were hampered however by news that Soviet troops and technicians in Egypt had increased to 20,000. They had assembled one of the most intimidatory and fearsome anti-aircraft missile systems in the world on the west bank of the Suez Canal.

Gamal Abder Nasser died in August 1970. He was succeeded by Anwar Sadat, a man of intelligence and shrewdness. Despite his early accession to negotiations, he made plain to his troops that they should prepare for war in 1971. Occasional acts of aggression and terrorism did nothing to improve the potential for peace. An oil tanker in transit from Iran to Eilat was shelled by guerrillas in 1971. The following year witnessed two shocking acts of malevolence. At Tel Aviv's Lod Airport, three Japanese desperadoes contracted by Arab guerillas callously machine-gunned over a hundred Israeli civilians. Then in September, 1972, Palestinian terrorists massacred eleven members of Israel's Olympic Games team at Munich. The world, so often complacent about Israel's extremities, was aghast at the enormity of these acts

of savagery. King Hussein of Jordan spoke on behalf of all men of sensitivity in condemning the Munich atrocity. It was, he said, "an abhorrent crime carried out by sick minds who do not belong to humanity."

### *Russia Evicted*

A certain dissatisfaction arose in Egypt. The "no-war — no peace" situation was achieving nothing. The "Jewish problem" continued, Arab pride still begged restoration, and land claims awaited settlement. An unlikely scapegoat emerged from the political intrigue. The Egyptian media began in mid-1972 to allege Russia to be ineffective in assisting the Arab cause and anxious only to secure her own advancement in foreign adventure. Soon thereafter, President Sadat sent shock waves around the world by publicly banishing all 20,000 Soviet "advisers" from Egypt. At the same time he laid claim to all the facilities and equipment they had deployed in the country. Russia is not accustomed to such treatment at the hands of her beneficiaries. She will remember Egypt's reaction in a soon coming engagement.

### *Tension*

The Arabs chaffed at the international complacency at Israel's expansion. Egypt laid detailed and brilliant plans for a further attack. Russia's patronage had equipped Egypt with a system of interlocking surface-to-air missiles that promised, this time, to protect the Egyptian land forces from the feared Israeli Air Force. Egyptian planners perfected an inspired solution to the enormous problem of overcoming the 600 foot sand ramparts on the eastern bank of the canal. This was to be achieved by directing high pressure water jets from seaborne pumps in the canal. Egypt mobilised university graduates for service as officers, evaluated reams of intelligence, amassed massive concentrations of artillery and armour, and readied a totally new air force of sophisticated Soviet warplanes. 150,000 crack Syrian and Egyptian troops made ready for battle. But they didn't read the prophet Isaiah . . . "No weapon that is fashioned against you shall prosper, and you shall confute every tongue that rises against you in judgment" (Isaiah 54:17). The earthly portents for Israel were frightening; the heavenly were unequivocally favourable. Still another lesson in prophetic credibility was to be etched in blood in the sands of the Sinai.

### *War — 1973*

On Friday evening, the 5th of October, 1973, Israel's synagogues filled with the faithful who came to observe the most holy day in the Jewish calendar. It was Yom Kippur, the Day of Atonement. The people prayed, confessed, and sought reconciliation with their God.

At 1400 hours on October 6th, 240 Egyptian fighter-bombers streaked low over Sinai and strafed and bombed Israeli positions. Two thousand field guns belched a barrage of 3000 tons of steel and explosive upon the defenders within minutes. Egyptian troops stormed the canal, and within a half an hour 800 infantry-men had crossed to Israeli

held territory. In the north, a perfectly co-ordinated strike involving Syrian MiG and Sukhoi fighter-bombers enveloped Israeli headquarters. Artillery delivered a ferocious bombardment and 1000 tanks raced purposefully to the front.

Details of this cruel conflict are incidental to our theme. The action followed a similar pattern to earlier wars, although the initial Arab onslaught came perilously close to breaking through the Israeli defences. Despite shattering losses, the defence forces mounted strong counter attacks and ultimately secured their homeland again. In the north, against odds as high as 15 to 1, the Israelis pressed the enemy in furious engagements. In time the Syrian commanders panicked and retreated to within 20 miles of Damascus. Some 1200 Syrian tanks were destroyed and 150 Iraqi and Jordanian.

In the south, Israeli troops were deprived of air support and were sorely pressed. With the arrival of some reservists, an initial counter attack failed and heavy Israeli losses resulted. The Jewish tank brigades were opposed by infantry mounting no less than 35 anti-tank weapons per kilometer. After turning away a further strong Egyptian surge, a single Israeli division thrust quickly to the northern extremity of the Great Bitter Lake. A terrible conflagration of men and machines ensued before the Israelis forced a narrow passage to the Canal. A bridge was constructed at great human cost and Jewish armour raced into Africa. Behind the main battle lines the tanks roamed unhindered and decimated the Egyptian missile system. By the time the ceasefire took effect, the Israelis had advanced to the town of Suez, 60 kilometers east of Cairo, and had cut off the Egyptian 3rd Army from its base.

### *The Confederacy Shamed*

All told, the Arabs lost 2,500 tanks, 450 combat aircraft, thousands of armoured vehicles and guns, and tens of thousands of men, killed, wounded or captured. Contingents from Morocco, Iraq, Jordan, Sudan, Algeria and Saudi Arabia had combined to make "holy war" upon the Jews. Reinforcements came from Pakistan, Libya and Kuwait. Notorious Arab disunity had given place to a confederacy of intent to displace Israel from the Land. Psalm 83 had been at least partially fulfilled and the result predicted in Scripture ratified:

"They say, 'Come, let us wipe them out as a nation;  
let the name of Israel be remembered no more!'

Yea, they conspire with one accord;

Against thee they make a covenant — . . .

O my God make them like whirling dust,  
like chaff before the wind . . .

Fill their faces with shame,

That they may seek thy name, O LORD."

The Israelis too, suffered grievous losses. Over 2,500 men were killed in action. The armoured corps lost half its equipment, and over a hundred aircraft fell victim to the blanket of missiles and gun fire. In a

community so small and closely knit, the price of survival was felt to be tragically high. Israel mourned as she buried her dead.

### *Contrasts*

How our hearts ache for the time when there shall be an "abundance of peace as long as the moon endureth," "when all kings fall down before him," . . . when "he delivers the needy when he calls" . . . and when there will be an "abundance of grain in the land" (Psalm 72). So shall it be when "the nations know that they are but men" and give "glory to God in the highest."

In the meantime, the eyes of the world are turned upon the Middle East. There is a sense of destiny about this crucible of the nations that all men recognise. The Jews are by no means yet at peace. Israel has not yet proved the haven of rest they hoped it would become. Jerusalem is still the most fiercely contested city on the globe.

As unprecedented wealth pours into Arab coffers and the involvement of the super powers deepens, it is not only Bible students who are expectant of momentous events in the "crescent of crisis." But Bible students rest easy that God is in control; the evidence of the next chapter supports their confidence.

## CHAPTER 7

*"He made from one every  
nation of men to live on  
all the face of the earth,  
having determined allotted  
periods and the boundaries  
of their habitation."*

The Apostle Paul; Acts 27:26.

### PROPHECIES OF PRECISION

One of the agnostic's most frequently voiced objections to religion is that it is imprecise and subjective. It is true that worship has too often been of that style, but religion as structured by God, is well defined and compellingly exact. If we can penetrate the fog of traditional mystery that enshrouds its simple elements, religion will recommend its logic immediately.

Daniel's time prophecies are particularly refreshing and edifying.

It may come as a surprise that the Bible presents prophecies not only of events, but of periods of time that must expire before their fulfillment. Little is made of these time prophecies by the churches, for they have removed the key to their understanding by their doctrinal corruption. The prophecies revolve around the course of events concerning Israel and Jerusalem. It is more than the church has been able to achieve than to find an application for them in its own history.

#### *When A Day Is A Year*

Apart from an acceptance of Israel's special relationship to the God of Heaven, there is another simple key that allows access to the prophecies' secrets. It is that a day, in these prophetic contexts is representative of a year. Scripture itself makes this disclosure<sup>1</sup>.

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1. The "day for a year" principle is well established in Scripture. Probably the most outstanding Biblical proof of its validity is in Daniel's "Seventy Weeks" prophecy.

Daniel 9:24-27 details a period of seventy weeks before certain things relating to the forgiveness of sins would be effected. These events were associated with the death and resurrection of the Lord Jesus Christ in AD 33. The commonly accepted commencement of the prophecy is 458 BC. The intervening period is 490 years, or 70 weeks  $\times$  7 days, ie. 490 days, symbolically expressed. This being a prophecy that history has vindicated, it serves as an excellent guide to proper understanding of prophetic units of time.

Other Scriptural incidents lend support to the equation of a day with a year. Jesus spoke of walking "today, and tomorrow, and the day following", and on the third day being "perfected" (Luke 13:32,33). This can only be sensible when understood as representing the three years of his ministry culminating in his resurrection to immortality. Jonah, whose life was "a sign to Israel" (Matthew 12:39-41), warned of coming judgment in his 3 days journey across Nineveh; Jesus warned Israel of a similar calamity for 3 years. Nineveh was to be overthrown after 40 days; Israel was decimated after 40 years. See also Numbers 14:34; Ezekiel 4:5,6.

The most convincing proof of the propriety of the principle lies in the precision with which past terminal events accord to their respective prophetic periods on this basis.

Readers should also understand that a Jewish year numbered 360 days and was known as a "time". The lunar year utilised in the Islamic calendar comprised 354 days.

### *Mad Monarch*

In the fourth chapter of Daniel's prophecy, it is related how Nebuchadnezzar, the king of ancient Babylon, had a vision of a great tree growing in the midst of the earth. The tree nurtured and protected all birds and animal life until, at the command of a messenger, it was hewn down and only its stump, bound with iron and brass, was permitted to stand. The interpretation of many of these symbols is provided in the same chapter. "The tree", said Daniel "is you, O king, who have grown and become strong . . . Your dominion reaches to the end of the earth" (verse 22). But Daniel went on to speak of a period of madness which would incapacitate the king. "You shall be driven from among men, and your dwelling shall be with the beasts of the field; you shall be made to eat grass like an ox . . . and *seven times* shall pass over you, till you know that the Most High rules in the kingdom of men" (verse 25).

### *Beyond Babylon*

It is apparent that this prophecy encompasses far more than the prediction of Babylon's own demise, for after the tree of her dominion was seen to be hewn down, it was noticeable that the stump with the brass and iron bands remained. Brass and iron, both in Scripture and without, are common symbols of Greece and Rome, the two world empires of pervading influence in all succeeding kingdoms of men.

Babylon was distinctive in a number of ways; it was established on pride, brutality and blasphemy. It can be seen to exemplify the dominions that would arise from its own time to the inauguration of the Kingdom of God. There is also evident in the text an element of contrast. Whereas Babylon achieved greatness after its conquest of Judah and Jerusalem, its end was sudden and violent, as illustrated by the axing of the tree.

$$7 \times = 2520!$$

Consistent with our understanding that it is God's purpose in the last days to re-establish the state of Israel, and thereafter translate it into His own Kingdom under Christ, this prophecy appears to outline a period in which Gentile Kingdoms would be in the ascendancy and the Kingdom of Israel in eclipse. The aspect of the king's madness finds an obvious parallel in the style of the succeeding secular governments: unrestrained, wanton and unjust. The period of time involved is "seven times", i.e. seven lots of 360 days, or 2520 days, which according to our key, becomes 2520 years.

Although the conquest of Judah and the captivity of Jerusalem was



achieved by the Babylonians in stages extending over a period of years, it is recorded that the first tribute was paid by Judah's vassal king in 604 BC. That then would signify the commencement of the subjection of the Jews to a Gentile power and would propose itself as an appropriate and sensible time of the prophetic period's beginning.

### *1917 — Relief*

In adding the 2520 years of Daniel 4:16 to 604 BC, 1917 is presented as a year of prophecy fulfilment.<sup>2</sup> We can scarcely be surprised at this; it was an amazing year. The incumbent armies of the Ottoman Turks were driven from Jerusalem in the most astounding manner,<sup>3</sup> the press of Islam was relieved and the way made clear for Jewry. Further, the political cause of Zionism was advanced by the enunciation of the Balfour Declaration, and the influence of Britain was directed in avenues of Jewish favour.

### *Seven Times Seven Times Seven*

Bible scholars cannot miss the similarity of Daniel's terminology in speaking of the elapse of "*seven times*" before Jerusalem was relieved, to Jesus' words that "Jerusalem shall be trodden down by the Gentiles, until *the times* of the Gentiles are fulfilled" (Luke 21:24).

From earliest times, God had warned the Jews of national tragedy in remarkably similar prose: "If you will not do all these commandments. . . they that hate you shall reign over you . . . and I will punish you *seven times* more for your sins" (Leviticus 26:18).

The repeated Biblical usage of "*seven times*" or "*the times*" in the context of Jewish oppression is indicative not only of God's foreknowledge of the self-imposed woes of His people, but of His intention that they would continue only for a particular period. For the Bible student, in the study of the various scriptures and the light they throw upon Daniel's time periods, there is insight into the climactic time of reversal: when Jewry will rise from the burden of oppression and be elevated by Deity to a position of esteem among the nations. The terminal years before us should be seen therefore as features of "the last days" of Gentile ascendancy and tokens of God's purpose to promote Israel to world supremacy upon its acceptance of Jesus as the Messiah.

### *Downtreading Determined*

There is another connection in Jesus' prophecy of Jerusalem's subjection with Daniel's amazing periods. It shows that the Master drew from Daniel's book in his preaching, and in so doing, meant to direct our attention to these Old Testament prophecies in our search for understanding. Jesus said that "Jerusalem shall be *trodden down* by the

2. Where time periods extend from the era before Christ into modern times, allowance must be made for the transition from one epoch to the next by the addition of one year to the apparent terminal date. Whereas the addition of six years to an event in 3 BC would suggest termination in 3 AD, it will, on reflection, be calculated to be in the 4th year AD.

3. Refer page 63.

Gentiles”; Daniel (at chapter 8:13) asked: “How long shall be the vision concerning . . . the transgression of desolation to give both the sanctuary and the host to be *trodden under foot*?” The “sanctuary” and the “host” are spiritual appellations for Jerusalem and Judah respectively. Daniel was rewarded with knowledge of the precise period of downtreading: “Unto two thousand and three hundred days: then shall the sanctuary be cleansed” (Daniel 8:14).

### *Ram V. Goat*

We must turn to the text for a starting date to this period. The chapter’s opening vision concerns a he-goat running from the west in mighty wrath against a two-horned ram, breaking its horn and trampling the beast into the ground (verse 5 to 7). The chapter later identifies the ram with two horns as a symbol of “the kings of Media and Persia” and the goat as “the first king of Grecia” (verses 20,21). This illustration of their contest brings us some years forward from Babylon’s conquest of Judah.



As Nebuchadnezzar's dream revealed, the mighty kingdom of Babylon was doomed to destruction; it was to be "hewn down and destroyed". The power to which it subsequently gave way was the Median Empire inherited by Cyrus the Great of Persia. Cyrus gained victories over Lydia, Ionia and Babylonia between 542 and 539 BC, and thereafter brought much of Central Asia under his control. But Persia's dominion was also bound by the limits of divine determination, and it eventually succumbed to the fierce campaigns of one of the world's greatest generals, the Grecian, Alexander the Great. In Spring, 334 BC, Alexander set off on his celebrated Persian expedition and in the winter of BC 334-333 he conquered all of Western Asia Minor.

### *The Goat, 1 — The Ram, Nil*

The occasion on which "the goat smote the ram" (Daniel 8:7) was the Battle of Granicus, 334 BC. Here, Alexander first asserted his superiority over Cyrus and the Persians. As we might expect from the event's Scriptural significance, this about-turn in dominant powers was not without its impact for the Jews. Whereas Cyrus had exercised tolerance and sympathy to the practice of Judaism and under his liberal authority certain Jews had returned to Jerusalem and rebuilt the walls and the temple, the disposition of the Greeks was distinctly less favourable. Greek victory at Granicus in 334 BC therefore signified a downturn in Jewish fortunes; a further oppression of "the host" and the downtreading of its sanctuary.

### *1967 — Liberty!*

Two thousand three hundred days/years added to 334 BC presents 1967 as a year bearing the divine stamp. Little wonder! It witnessed the amazing repossession of Jerusalem by the Jewish army and the cessation of Gentile oppression over a period of seven times. There are fascinating similarities in the campaigns of 334 BC and 1967.<sup>4</sup> The victors in both were the numerically inferior armies whose own casualty rates belied the fierceness of battle and the importance of the engagements. According to Alexander's biographer, Arrian, the struggle at Granicus cost the Macedonians only 115 men. The Persian army however was routed. Our own story has detailed the formidable odds set against Israel in 1967 and the extent of its victory. Both Granicus and the Six Day War portended great changes in the lot of the Jews; Granicus for worse, the Six Day War for better. One can only conclude that victory in both resulted "not by might, nor by power", but by the Almighty's Spirit (Zechariah 4:6).

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4. Refer page 71.

Our deductions can be presented in this way:

JUDAH CAPTIVE

604 BC

2520 YEARS

(Daniel 4:16)

1917

JERUSALEM  
RELIEVED

GREEK VICTORY OVER PERSIA

334 BC

2300 YEARS

(Daniel 8:14)

1967

JERUSALEM  
LIBERATED

The inevitable skeptics will be inclined to regard our arrival at 1917 and 1967 by way of Daniel's prophecies as either contrived or coincidental. We have no quarrel with those of a questioning mind. The Scriptures enjoin us to "prove all things and hold fast to that which is good" (1 Thessalonians 5:12). But the fact that the same two terminal dates are proposed by still another prophecy on the basis of quite independent calculations must cause the reader to seriously consider the implication of truth that this interpretation of Scripture suggests.

### *The Witness of Islam*

Daniel 12:12 makes mention of two further time periods: 1290 and 1335 day-years. They appear in the general context of a militant subjugation of The Land, and specifically, of an "abomination" that desecrated the Jerusalem temple site: "from the time that the continual burnt offering is taken away, and the abomination that makes desolate is set up, there shall be a thousand two hundred and ninety days. Blessed is he who waits and comes to the thousand three hundred and thirty five days".

There is a definite sense in which Allenby's conquest of Jerusalem in 1917 can be construed as a cleansing of the Holy City. The Ottoman power previously in control of Jewry's most holy sites was foreign not only in race, but importantly, in creed. Viewed spiritually therefore, the withdrawal of the Islamic armies from Jerusalem constitutes a cleansing of an apostate influence. If, consistent with these thoughts, we are to identify Islam with the "abomination" of Daniel 12, and we search history for the inception of the system, we are brought back through the ages to 622 AD. This was the year in which Mohammed

professed angelic visitation, the Koran was formulated, and the Islamic calendar begun. It would seem entirely fitting then that 622 AD be applied to this prophetic time period as a starting date. And in what more appropriate sense could the application of the period be made than in the conversion of the 1335 day-years to lunar years, they being the unit of time employed in the Islamic calendar begun in that year?

### *Lunar Logic!*

As we have already seen, days in a lunar year number only 354 as against 365 in the more familiar solar year. A quick arithmetic calculation will show 1335 lunar years to equate with 1295 solar years, and that number, when added to 622 AD, again suggests 1917 as a year in which the "abomination of desolation" should have suffered a reversal. It did so in being vanquished from the territory it desecrated.

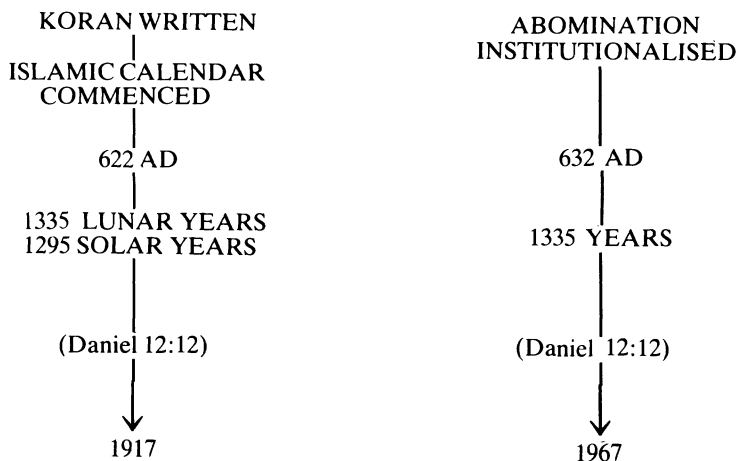
Coincidence could still be the explanation for this intriguing connection of Daniel's time prophecies with the outstanding dates of Jewish circumstance, but the chances of that being the most reasonable explanation are diminishing.

### *Islam Revisited*

After the Islamic faith had taken firm root in the hearts of men, its progress faltered with the death of the prophet Mohammed in 632 and then accelerated with the establishment of the Caliphate, a monarchical system of succession whereby the aggressive nature of Islam was perpetuated. It was 632 that institutionalised the religion initiated by Mohammed. Soon thereafter the Muslims extended their power throughout Arabia, Iraq, Syria, Egypt, and significantly, Palestine. The first invasion of Palestine by the Saracen armies was mounted in the same year: AD 632.

Maintaining the association of the 1335 years of Daniel 12:12 with the faith of Islam, if we add that period to AD 632, the year in which "the abomination that makes desolate (was) set up", 1967 again emerges as a year of prophecy. It is fascinating that the Six Day War of that year not only ensured the liberation of Jerusalem and the cessation of its Gentile downtreading, but that it was the latter-day adherents of Islam, the Arabs, who were evicted from the city. The twofold requirement of the prophecy has been satisfied by the events of that amazing year: Jerusalem, the sanctuary, was freed, and Islam, "the abomination", was expelled from the site.

A line diagram will again clarify the exposition:



### *Wise Before The Event*

We should pause here to listen again to the skeptic. In mild exasperation, he is speaking now of how easy it is to be wise after the event. Show me the man, he is saying, who would have specified these years before the periods transpired. Who would have predicted these events occurring when they did? In reply, we would bring forward as witnesses Thomas Newton, who in 1754, proposed that the 2300 period of Daniel 8 would expire in 1967; John Brown, who in 1823 foresaw both the 2520 period of Daniel 4 and the 1335 period of Daniel 12 expiring in 1917; and Grattan Guinness, who in 1886 emphasised the importance of 1917 in the divine program. It is not suggested that any of these men had gifts of insight beyond the norm; only that they respected and researched a volume that is divine. They understood the truth pronounced by Daniel: "Blessed be the name of God for ever and ever, to whom belongs wisdom and might. He changes times and seasons; He removes kings and sets up kings; He gives wisdom to the wise and knowledge to those who have understanding; He reveals deep and mysterious things; He knows what is in the darkness, and the light dwells with Him" (Daniel 2:20-22).

### *Further Islamic Signs*

In a study of the development of Islam is sure evidence that "the Most High rules in the kingdoms of men", secular and religious, and while this does not mean that they have His blessing by any means, it does give forceful reassurance that they are under His control in the absolute sense. Even though opposed to His sacred principles, these political and religious aberrations may seem to prosper for a while, but ultimately their collapse is certain and in retrospect their evolution can

be seen to have been profitable only to the advancement of His purpose. The way in which milestones in their progression are separated from recent dates of Zion's restitution can only be understood in acknowledgment of "the ways of Providence."

As Islam impressed its ethos on the Middle East community of the seventh century, it advanced ever closer to Jeusalem. Here, it was alleged, Mohammed ascended to heaven. It was a focal point of the faith. In 637 AD, the city succumbed to the attack of Omar I, the second of Mohammed's successors (Caliphs). The year signalled the beginning of yet further Jewish subjugation and an offensive intrusion



into the Holy City. 1260 years later, in 1897, Theodor Herzl raised his voice to rally the Jewish people home, the first Jewish Congress ratified his ideal of a Jewish homeland and the dispersion of the chosen people entered its last phase. Rotherham has translated this prophecy as a time "when the dispersion of a part of the holy people is brought to an end," (Daniel 12:7). The Basle Congress of 1897 indeed introduced the end of the holy people's dispersion and its timing, in the light of Daniel's prophecies, should give assurance to every Jew, natural and spiritual, that their affairs are still governed by the God of Abraham.

## ISLAM AT JERUSALEM

637 AD

1260 YEARS

(Daniel 12:7)

1897

## ZIONISM ORGANISED

### *Herzl Believed . . .*

At the conclusion of that first Jewish Congress, Herzl confided in his diary his most private sense of the occasion. It gives a fascinating insight into the man, his mission and the way in which his efforts were channelled by the Almighty in the extension of His purpose. "If I had to sum up the Basle Congress in one word — which I shall not do openly — it would be this: *At Basle I founded the Jewish state*. If I were to say this today, I would be greeted by universal laughter. In five years, perhaps, and certainly in fifty, everyone will see it".

### *. . . God Decreed*

Agnostics would propose it to be a coincidence that exactly fifty years after Herzl wrote with such assurance, the United Nations declared that an independent Jewish state would come into existence upon the evacuation of the British armed forces. What Herzl had believed in 1897 would eventuate in fifty years, was realised in 1947. It happened that the man's ambitions were consistent with the Deity's. They could not fail.

### *Israel's Rebirth Predated*

The United Nations' determination of independent Jewish and Arab states in Palestine found its fulfilment on May 14th, 1948. As David Ben-Gurion rose at a Provisional Government session in Tel Aviv to read Israel's Declaration of Independence, few people realised that the drama, the uncertainty and the threats of the times were in exact accordance with prophecies extending over two and half millennia.

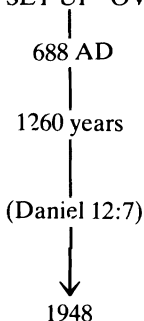
After Omar captured Jerusalem in 637, his immediate desire was to erect a symbol of Islam on the place of "Mohammed's ascension." This is thought to be the very same site as the Jewish temples of Solomon, Zerubbabel, and Herod. In 643 the site was desecrated by the con-



struction of a temporary mosque of wooden construction. Forty five years later, in 688, this temporary structure was replaced by the imposing and still surviving Dome of the Rock. The mosque, though arguably the most aesthetically and architecturally pleasing shrine in the Middle East, stands as a physical memorial to the spiritual desecration of Israel that has been perpetrated by Islam for over a thousand years. It is an image of apostasy in the midst of a holy land, and its construction in 688 marked the beginning of a period of desolation in which an abomination held command.

The overspreading of the abomination in 688 AD is separated from the emancipation of Jewry in 1948 by an epoch of 1260 years, the period delineated at Daniel 12:7, a period after which "the dispersion of a part of the holy people (would be) brought to an end".

#### ABOMINATION "SET UP" OVER JERUSALEM



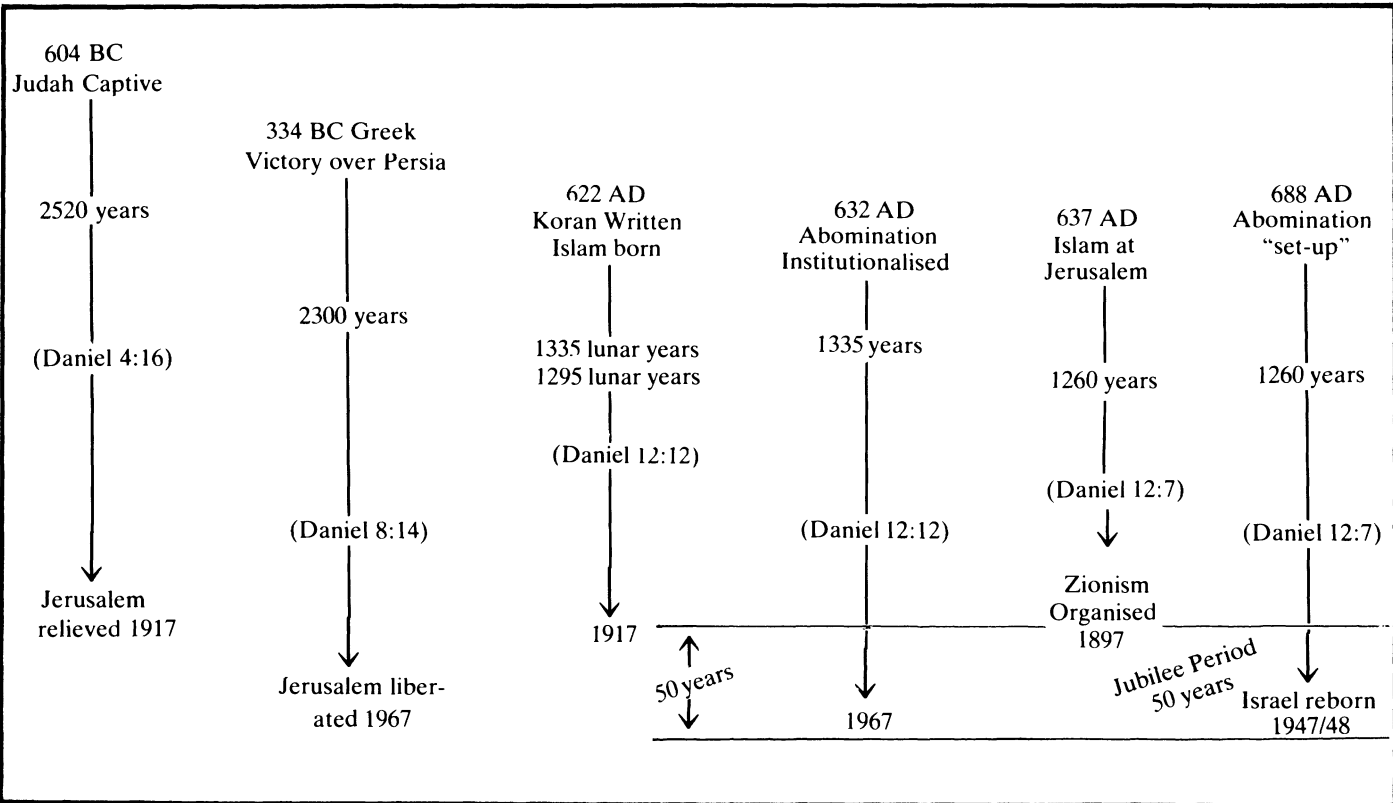
#### ISRAEL REBORN

The significance of Israel's restoration is hard to over-estimate. It is the outstanding evidence of God's continuing involvement in the destiny of His people. In its appreciation is a foundation laid for an understanding of the gospel, "for salvation is of the Jews". That Israel has re-emerged so remarkably in our own times should quicken the hearts of all who look beyond things temporal.

The LORD "will arise and have pity on Zion; it is the time to favour her; the appointed time has come" (Psalm 102:13).

All those who earnestly anticipate the return of Christ should take note that "when the LORD shall build up Zion, he shall appear in his glory" (verse 16).

As the various crises deepen, God is preparing to send His Son to complete his work of redemption on earth. We who seek a way of service will recognise it as a way also of escape. The time for preparation is short indeed. The climax of all striving is soon to come. May our own efforts not be futile, but be rewarded with Christ's grand words of approbation: "Well done thou good and faithful servant: enter thou into the joy of thy Lord".



### *The Principle of Jubilee*

It is worth pausing to note a most interesting aspect of these prophesied dates not yet touched upon. It has become apparent that the outstanding years in the redevelopment of Israel have long been highlighted in the Scriptures of Truth. And that they are separated from equally significant years of Jewish oppression by the periods particularised in Daniel. But a number of the outstanding years of Israel's consolidation are also separated from each other by an important interval of time.

From the year of the first Jewish Congress in 1897 to the time of the United Nations' declaration of an independent Jewish state in 1947 was exactly fifty years. As we have seen, it also seems that Herzl had a sixth sense about the duration of Israel's gestation. Similarly, Allenby's relief of Jerusalem in 1917 came exactly fifty years before the Jewish liberation of the city in the Six Day War of 1967.

Every Jew is well aware of the significance of intervals of fifty years. The Hebrew calendar transmitted through Moses was divided into epochs of fifty years. The fiftieth year was known as the Year of Jubilee or the Year of Release and it was reckoned by counting "*seven times seven years*" and then sounding the ram's horn on the "tenth day of the seventh month" thereafter (Leviticus 25:8,9).

The Jubilee "*proclaimed liberty to all Israelites who were in bondage to any of their countrymen, and the return of their ancestral possessions to any who had been compelled through poverty to sell them. Even the ground for that year was allowed to remain fallow, though it had been so in the previous Sabbatical year.*"<sup>5</sup>

The Year of Jubilee was designed for the rightful appropriation of property and had particular application to the land which, it was commanded, should be given rest. The connection between the events of 1947 and 1967 and this divine ordinance of release is obvious. The Israelis, in both cases, entered further into the land promised to them through their forefathers and the land knew progressive rest from the defiling occupation of Gentiles. That the events transpired immediately upon the expiry of "seven times" (i.e. 2520 years after Judah's submission to Babylon) and after two epochs of fifty years is evidence of God's unchanging principles and the certainty of the fulfilment of His promises. In the "Father of lights . . . there is no variation or shadow due to change" (James 1:17). In the signs of His activity is the guarantee of the immutability of His counsel and confirmation of His willingness to keep faith with all who believe.

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5. "The New Westminster Dictionary of the Bible".

## CHAPTER 8

*"No more cunning plot was ever  
devised against the intelligence,  
the freedom, the happiness and  
virtue of mankind, than Romanism".*

William E. Gladstone

*"Either Rome, or license of  
thought and will."*

Henry Edward Manning: Letter to  
Hope-Scott, Britannica, 11th ed.

## ROME ETERNAL OR INFERNAL?

All the prophetic time periods considered in the previous chapter appear in a context of political or military conquest. They have their beginnings at a time of physical oppression for the Jews and terminate in years favourable to the Jewish cause. There are however other aspects of the Plan of the Ages that are treated similarly in Daniel's prophecies, and in the consideration of one, the spiritual phase, there is much to be learnt about the true role of prominent participants in this great drama of destiny.

### *The Mouth and Eyes*

In Daniel chapter 7 there is recounted Daniel's vision of the four great beasts which, he was told, were representative of four mighty dynasties that would arise to assume global dominion until "the kingdom and the dominion .... (should) be given to the people of the saints of the Most High .... and all dominions (should) serve and obey them" (Daniel 7:3,23,27). During the course of the fourth "beast's" authority, there would develop a distinctive power that had "eyes like the eyes of a man, and a mouth speaking great things". He would "speak words against (or "on an assumed equality with") the Most High.... think to change the times and laws .... and shall wear out the saints of the Most High .... for a time, two times and a half a time" (Daniel 7:8,25). When it is appreciated that the saints are people who in life have been sanctified by acts of faith (1 Corinthians 6:11) and not the spirits of the "glorious departed", it is clear that there is depicted here an earthly contest of spiritual antagonists: self righteous blasphemers and faithful believers.

### *Dare We Say It?*

In identifying the power of blasphemy with the Church of Rome, the author is conscious of stepping outside the arena of modern respectability. It is an age and environment of ecclesiastical license and

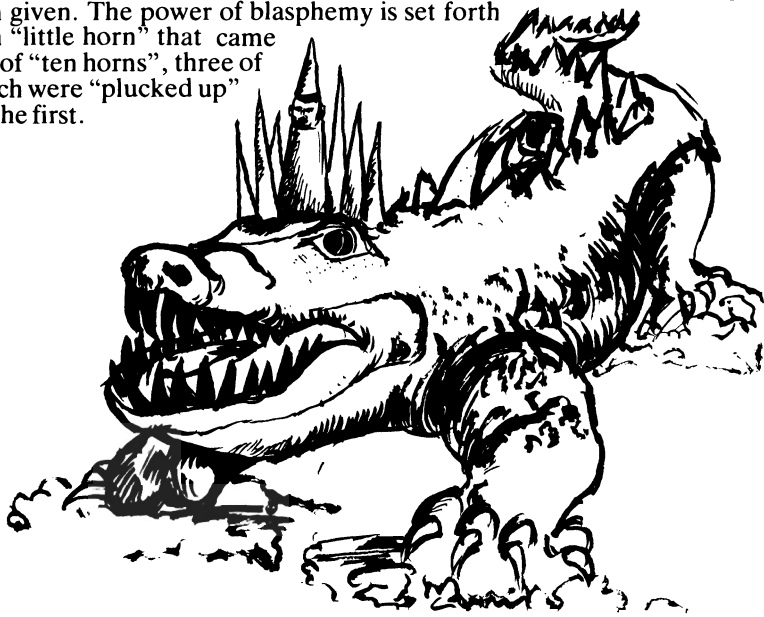
lethargy. The excesses of past centuries are no longer practised openly and the church community seeks peace at any price. To this end, it is thought impolite, unworthy and unhelpful to revive memories of distortions, persecutions and blasphemies. But if the Bible is to be accepted as the arbiter of religious behaviour, it is necessary to establish the truth in doctrine and response: only "the truth (can) make you free" (John 8:32). This necessitates the determination of error and errorists as much as it does the positive aspects of doctrine. It should be well understood that controversy still rages in things religious; God Himself has guaranteed it until the coronation of His Son (Gen. 3:15). If we do not perceive the contest, we may be too far removed from the issues of importance.

### *Peace — Expedient or Pure?*

Let it not be thought that active protestants have no desire for peace, but being mindful that God's Holiness will not be compromised, we seek peace on principle. "The wisdom from above is *first pure, then peaceable*, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity" (James 3:17). Our attitude to Rome and her faithful has been sensitively summarised by John Henry Newman in 1837: "We must deal with her (Rome) as we would a friend who is visited by derangement; in great affliction, with all affectionate, tender thought, with fearful regret and a broken heart, but still with a steady eye and a firm hand".

### *Ten From One Minus Three*

In the prophecy of Daniel before us it is undeniably apparent that the outstanding features of Romanism are consistent with the description given. The power of blasphemy is set forth as a "little horn" that came out of "ten horns", three of which were "plucked up" by the first.



The ten horns were themselves projections of the "fourth beast, dreadful and terrible" seen in vision by the prophet (Daniel 7:7,8). Horns in Scripture are symbols of political powers, the image being derived from bulls that push with their horns (Psalm 132:17; Jeremiah 48:25). The fourth beast of the vision is commonly identified with the fourth great empire that exercised economic, religious and cultural dominion over the old world. The first three being Babylon, Medo-Persia and Greece, the fourth universal power can only be Rome (Daniel 2:38-40 and 7:3-7). We must look therefore, these symbols being understood, for ten powers developing out of the Roman Empire, and another which was distinctive and which "plucked up", or overthrew, three others of the ten.

### *The Mouth And Eyes Open Wider*

When the Western Roman Empire was overrun in AD 476, it was succeeded by just ten independent kingdoms within the bounds of its displaced dominion. They were the Ostrogoths, Vandals, Visigoths, Burgundians, Gepidae, Lombards, Franks, Suevi, Alans and Bavarians.<sup>1</sup> When the authority of the Roman Empire collapsed, the bishop of Rome came to assume an increasingly influential role, and doubtless it is the Papacy that answers to the distinctive little horn. Intrigue and deception characterised the political and military manoeuvrings of the following years as the Papacy sought to consolidate its position. Diversity of Christian doctrine catalysed conflict between Rome and the Vandals, and later the Ostrogoths, both of which tribes adhered to the Arian position and denied the divinity of Christ. The Catholic emperor of Constantinople, Justinian, despatched an army under Belisarius to destroy the Vandal Kingdom, in which, incidentally, as shown by coinage of the period, there was a well developed appreciation of their own role in the outworking of prophecy. The Ostrogoths suffered the same fate for the same reason. Having embraced the Arian faith, they collapsed under the sword of Belisarius which was again energised by the Catholic emperor. The Lombards prospered for some three hundred years and are remembered for their achievements in the arts, language and the law, but a contest over territory brought them into conflict with the Papacy, which, in coalition with King Charles of the Franks, caused their demise in the eighth century.

While these wars advanced the Catholic cause, the office of Bishop was elevated by political injunction. In 533, Justinian decreed the Bishop of Rome to be the universal head of all spiritual affairs.

So out of the fourth beast, the empire of Rome, had grown ten horns, or kingdoms, and another, the Papacy, which having plucked

1. History is obscure about this chaotic period of power struggles. Throughout the fifth and sixth centuries tribes merged with and decimated each other. Commentators differ about a few of the names of the "ten horns" but are in agreement that ten independent kingdoms replaced the dominion of Rome and that throughout the ensuing ages to our own times, the number of nations making up the European bloc has (on a century by century basis) averaged ten. Since the inception of the European Economic Community, itself conceived in Rome in 1957, its membership has consistently approximated ten nations.

up three of them by the roots: the Vandals, Ostrogoths and Lombards, rose to a position of dominance, "speaking great things".



*All The Better To "See" You With*

Sir Isaac Newton was one of many Bible students who saw a description of Romanism in this prophecy. In writing of this horn's "eyes like the eyes of a man", he remarked: "By its eyes it was a seer, a bishop in the literal sense of the word (*overseer*) and this church claims the universal bishopric. With his mouth, *he spake very great things*; he gave laws to kings and nations as an oracle, pretends to infallibility, and that his dictates are binding on the whole world."

The apostle Paul devotes considerable passage to the "Man of Sin" in his epistles, and by his itemisation of that power's despicable characteristics is apparently revealing the same apostate system. Whereas Daniel speaks of the little horn having eyes and a mouth and speaking great words against the Most High, Pauls says the Man of Sin shall oppose and exalt himself above all that is called God, or that is worshiped (2 Thessalonians 2:4).

### *Mouthing Off*

No more condemning evidence can be brought against the popes in this respect than their own words, mouthed in arrogant carelessness: "I am a subject to no creature, no, not to myself; so that my papal majesty ever remains undiminished; superior to all men . . . All the earth is my diocese, and the ordinary of all men, having the authority of the King of all Kings upon subjects. I am all in all and above all, so that God Himself, and I, the Vicar of God, have both one consistory, and I am able to do almost all that God can do . . . if those things that I do be said not to be done of man, but of God: *What can you make me but God?* . . . no marvel if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things, yea, *with the precepts of Christ*...."2

### *Ignorant Indictment*

It is one of the wonders of papal performance that in very many ways the Holy See has revealed itself, either unwittingly in ignorance or carelessly in arrogance, as the order of the "Man of Sin". When the office of church supremacy was being fiercely contested by the bishops of Rome and Constantinople after the division of the Roman Empire, Gregory the first, whom Papists distinguish by calling "the Great", had the honesty (no doubt born of avarice), to declare: "Whoever adopts or affects the title of 'Universal Bishop' has the pride and character of Anti-Christ, and is in some manner his forerunner." But the bishops of Constantinople, against whom this tirade was directed, could not have been the line of Anti-Christ, because Paul taught that the Lawless One would remain in power until Christ destroyed him at his coming (2 Thessalonians 2:8), and church supremacy was subsequently wrenched by Imperial decree from Constantinople to Rome. Boniface the third, therefore, the first Bishop of Rome to assume the title of Universal Bishop, and all his successors, must be, according to Gregory, the incarnation of Anti-Christ, and the preceding bishops of Constantinople, their forerunners. "Doubtless Gregory was correct; he prophesied the truth without believing or knowing it." "This 'Only Name in the World' was now the Eyes and Mouth of the Man of Sin enconced upon the Seven Hills of Rome"3.

### *Who Said That?*

More of the "very great things" ascribed to the Mouth were expressed by a monk of the times of Pope Hildebrand who lyingly asserted that Jesus Christ had invested in the pope the office of Vicar, saying: "I have delivered into thy hands the keys of my whole universal church and have placed thee over it as VICAR for me; and if these be few things, I have also delivered to thee the kingdoms . . . . I have granted to thee the right of the whole vacant Roman Empire".

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2. Extracts from two hundred and thirty three authentic Papal documents, comprising decrees, decretals, extravagants, pontificates and bulls, from "Acts and Monuments", Foxe.

3. Dr. J. Thomas, "Eureka".



### *Vicar or Villain?*

The extent of arrogant blasphemy comprehended in this statement becomes apparent from a consideration of Bible teaching concerning the Name, mediation and redemption. The apostle Peter taught that the only name given among men whereby we might be saved was that of Jesus Christ (Acts 4:12). That name was the Father's, by His power expressed in the flesh of His Son, who was crucified, resurrected and perfected. For this crucified and glorified Name, there can be no substitute or Vicar. Quite apart from the fact that for a substitute to officiate it would be necessary to displace the original, for any other man to be a genuine Vicar of Christ he would need to be what Jesus was as his Father's Vicar, or Mediator: sin must have been condemned in his flesh and he would need to be "holy, blameless, unstained, (and) separated from sinners" (Hebrews 7:26). When these necessities of office are compared with the iniquitous history of the papacy, the enormity of its blasphemy in taking on the Only Name in the World becomes blatantly manifest.

### *Holy? Harmless? Unstained?*

We take no pleasure in recounting the wickedness of the popes. But it is a necessary exercise if the hypocrisy of the "true successors" of the Apostles is to be revealed.

"Pope Vigilius waded to the pontifical throne through the blood of his predecessor. Pope Joan — the Roman Catholic writers tell us — a female in disguise, was elected and confirmed pope, as John VIII. Platina says, that 'she became with child by some of those that were round about her; that she miscarried, and died on her way from the Lateran to the temple. Pope Marcellinus sacrificed to idols. Concerning Pope Honorius, the council of Constantinople decreed, 'we have caused Honorius, the late pope of Old Rome, to be accursed, for that in all things he followed the mind of Sergius the heretic, and confirmed his wicked doctrines.' The council of Basil thus condemned Pope Eugenius: 'We condemn and depose Pope Eugenius, a despiser of the holy canons; a disturber of the peace and unity of the church of God; a notorious offender of the whole universal church; a Simonist; a perjurer; a man incorrigible; a schismatic; a man fallen from the faith, and a wilful heretic.' Pope John II was publicly charged at Rome with incest. Pope John XIII usurped the pontificate, spent his time in hunting, in lasciviousness, and monstrous forms of vice; he fled from the trial to which he was summoned, and was stabbed, being taken in the act of adultery. Pope Sixtus IV licensed brothels at Rome. Pope Alexander VI was, as a Roman Catholic historian says, 'One of the greatest and most horrible monsters in nature that could scandalize the holy chair. His beastly morals, his immense ambition, his insatiable avarice, his detestable cruelty, his furious lusts, and monstrous incest with his daughter Lucretia, are, at large, described by Guicciardine Ciaconius, and other authentic papal historians.'

"Of the popes, Platina, a Roman Catholic, says: 'The chair of Saint

Peter was usurped, rather than possessed, by monsters of wickedness, ambition and bribery. They left no wickedness unpractised'."4

*No Variation Or Shadow Due To Change? (James 1:17)*

In thinking to "change times and laws," the popes have been continually "appointing fasts and feasts, canonizing 'saints', granting pardons and indulgences for sins, instituting new modes of worship, imposing new articles of faith, enjoining new rules of practice, and reversing at pleasure the laws both of God and men." 5



The simple comparison of a few prominent Biblical predictions and the plain facts of Romanism shows at once the inerrancy of Scripture and, to every unprejudiced reader, the forehead on which rests the marks of apostasy and the names of blasphemy (Revelation 17:5).

4. Albert Barnes, "Notes on the New Testament", edited by Ingram Cobbin, p. 1113.

5. Bishop Newton on Daniel.

### *Wives and Meats. . .*

The apostle Paul identified those who “depart from the (Biblical) faith” as “forbidding to marry and commanding to abstain from meats” (1 Timothy 4:3). The celibacy of the clergy and the various fasts appointed by Rome are in accordance with this prediction. Scripture, contrariwise, enjoins a bishop to be “the husband of one wife” (1 Timothy 3:2), and meats to be “received with thanksgiving” (4:3).

### *Demons*

The apostasy would give “heed to deceitful spirits and doctrines of demons”, Paul said (1 Timothy 4:2). In their corruption of pure worship of the one true God, the introduction of various intercessors rather than “the one mediator,” and the appointment of “departed spirits” as objects of veneration, the Romanists have answered this charge. They have canonized dead men, developed doctrines from paganism of the deified departed and worshipped at their shrines. In a day of technical sophistication, superstitious mysteries still pervade the church “through the pretensions of liars whose consciences are seared” (1 Timothy 4:2).

### *And Signs*

The apostle warned that “the coming of the Lawless One .... (would) be with all power and with pretended signs and wonders, and with all wicked deception...” Herein is explained the delusion under which so many have surrendered their religious integrity. No organisation has so exploited the sophistry of “miracles” as has the Church of Rome. It presents them as evidence of its claim to be the true church, and yet, by Scripture’s witness, thereby identifies itself as the great apostasy. Whether it is St. Januarias’ blood liquefying thrice yearly, the miraculous cures at Lourdes, or a picture of the Madonna weeping tears of blood, by its heady mixture of mystery and deceit, the church maintains awesome authority over millions.

### *Popes In Power*

In searching for the identity of an authority who “exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God” (2 Thessalonians 2:4), it is impossible to focus on any but the church of Rome. We cannot with propriety look for a future application, for the spirit of Anti-Christ was extant in apostolic days (1 John 2:18); neither can we fairly look only to the past, for the system will be destroyed at the coming of Christ (2 Thessalonians 2:8). The popes, however, have unceasingly exalted themselves and declared: “The pope is of so great a dignity and so exalted that he is not a mere man, *but as it were God*, and the Vicar of God.... The pope is as it were God on earth.... Chief king of kings having plentitude of power.”<sup>6</sup> At the ultimate the claim of infallibility issued forth from the first Vatican Council in 1870. The popes have arrogated titles which belong to God alone, accept adoration



from the masses of the faith and are elevated on a throne in the most magnificent temple on earth.

### *Of Cathedrals and Conscience*

The glory of St. Peter's Basilica is by no means a universal comfort even to those of Roman faith. Indeed its extravagance is an acute embarrassment to Catholics who understand the history of its construction. In 1968, 700 French Catholic workers and priests expressed their discomfort in an open letter to the pope: "St Peter's Basilica is the symbol of ecclesiastical pride. It reminds us of the shameful sale of indulgences and how the popes concerned themselves about building monuments while the members of the church were tearing each other to pieces. We do not know when that temple will be destroyed, but however beautiful it may be, we will shed no tears, for it has brought us much pain."<sup>7</sup>

### *Infamous Indulgences*

The progression of doctrinal corruption in which indulgences have featured so prominently has been well documented by a priest whose conscience demanded his defection: "Just as the church's grasping for power begot confession, and confession begot purgatory, so purgatory begot indulgences, and indulgences begot a priestly traffic in souls for ready money — and this begot Protestantism.

"They (indulgences) could and still can be "gained" by any means specified by the pope — certain prayers, good works, pilgrimages, the veneration of relics of the saints, the use of blessed objects, or, especially in the Middle Ages, by giving money to the pope.

"From the Vatican's viewpoint the principal purpose of indulgences was to raise money. The medieval records are filled with ingenious devices for every conceivable "charitable and worthy cause" — promoting the Crusades, building St. Peter's in Rome (which deeply influenced Luther and the Reformation), building bridges, or getting the papal tiara out of hock, which actually happened when Pope Innocent VIII mortgaged his papal headdress for 100,000 ducats in 1487."<sup>8</sup>

### *Rome's Number Up*

In the seventeenth chapter of Revelation, the city of Rome is all but named by the Apostle John. The seat of apostasy is on "the seven mountains" (verse 9), and in "the great city which has dominion over the kings of the earth" (verse 18). Rome is universally extolled as the city of the seven hills, and at the time of writing, about 96 AD, no other city could be said to exercise comparable dominion over kings and people.

Some ecclesiastics, being mindful of the force of evidence indicting Rome in this seventeenth chapter, have admitted her to be the subject

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6. F. Lucii Ferraris, "Prompta Bibliotheca Canonica Juridica Moralis Theologica".

7. Le. Monde, Dec. 6th. 1968

8. Emmett McLoughlin, *Crime and Immorality in the Catholic Church*, p. 237.

of the prophecy, but allege it is the Rome of early paganism that is therein condemned. While this might superficially satisfy the charges of the seventeenth chapter, it falls far short of answering the evidence of the thirteenth. The false prophet is there labelled “a beast .....given a mouth uttering haughty and blasphemous words” (Revelation 13:5). The last verse presents an enigma of a curious type, but which on investigation, speaks persuasively of the style and identity of “the beast”: “This calls for wisdom: let him who has understanding reckon the number of the beast, for it is a human number, its number is six hundred and sixty six.”

It is apparent that the puzzle rests on a custom of the apostles’ days, namely that of identifying gods by the total numerical value of the letters of their names, for each letter of the Greek alphabet (Greek being the language of the books of the New Testament) has its own numerical value. The Christian scholar Irenaeus, who was contemporary with Polycarp, a disciple of the apostle John, asserted that “the name Lateinos contains the number 666 ..... they are Latins who now reign”. It is intriguing that he associated the name with a ruling dynasty, the Latin Kingdom, rather than with any individual. This understanding of the significance of 666 may well have emanated from the apostle John himself. It is difficult to imagine that the solution to the enigma of Anti-Christ would not have been the issue of much discussion between these early disciples. Irenaeus’ successor, Hippolytus, shared the same conviction. “It is manifest to all that the rulers are now Latins, Lateinoi: transmuted therefore into the name of one man it becomes Lateinos.”

The correctness of the proposition is apparent from an assessment of the numerical significance of the name:

NAME OF POWER		NUMERICAL VALUE OF LETTERS	
L		30	
a		1	
t		300	
e		5	
i		10	
n		50	
o		70	
s		200	
<hr/> Lateinos		<hr/> 666	the Number of the Name
	equal to		

*A Kingdom Laced With Latin*

It is little short of amazing that this solution should be proffered in the second century, for although as Irenaeus pointed out, the Latins did then reign, there was no Pontiff King presiding in Rome over a pseudo-Christian Kingdom then, and it was not until some hundreds of

years later that a reconstituted Latin Kingdom incontestably proved itself to be the beast of Revelation. When the Western Roman Empire collapsed under the Goths in the fifth century, the Latin Imperial Executive was eclipsed.

Under Charlemagne however, in AD 799, it was revived as the government of the Holy Roman Empire and the Latin tongue again gave expression to the dictates of state. This turnabout in imperial style came as a sequel to an edict of Pope Vitalian who, uncannily, in AD 666, decreed Latin to be the religious tongue of the church. Over the ensuing centuries, Latin became ever more firmly established as the language of the Pontifical Kingdom. Even the Greeks assumed Roman title, and all the subjects of the Holy See came to be known as Latins.

It is appropriate that the universal religious dynasty of the popes should have assumed the language of Pagan Rome in which to transact all the business of apostasy. As Dr. Henry More described the 19th century church: "Mass, prayers, hymns, litanies, canons, decretals, bulls are conceived in Latin. The papal councils speak in Latin. Women themselves pray in Latin. Nor is Scripture read in any other language, under popery, than Latin. Wherefore the Council of Trent commanded the vulgar Latin to be the only authentic version. Nor do their doctors doubt to prefer it to the Hebrew and Greek text itself, which was written by the prophets and apostles. In short, all things are Latin; the pope having communicated his language to the people under his dominion, as the mark and character of his empire."<sup>9</sup>

The expectations of the early disciples of a Latin Kingdom embodying the spirit of Anti-Christ have been realised in the universal Pontificate of Rome, the pope-kings of which claim to be the successors of Peter, the Vicars of Christ, and God on Earth. In reality they constitute the Name of Blasphemy established on the seven hills, speaking only in the tongue of their pagan fathers. By this they show themselves to be the mouth speaking great things against the Most High.

### *A Period of Apostasy*

Earlier reference was made to a period prophesied by Daniel during which the saints would be given into the hand of the beast. It was "a time, two times and a half a time" (Daniel 7:25). As previously discussed, "a time" was understood by all Jews to be 360 days, so the period here outlined consists of 360 & 720 & 180 days, a total of 1260. On the basis of a day being representative of a year, the oppressor being Rome and the saints being Christ's true disciples, this passage proposes continuing enmity between Rome and its adversaries over a 1260 year period in which Rome enjoyed absolute dominance. But this is not the only place in Scripture where a time period involving the apostasy appears. In piecing them all together, a remarkable pattern emerges.

In the context of "a mouth speaking great things and blasphemies," language so unmistakably similar to Daniel's that the same beast must be meant, the Apocalypse, in the thirteenth chapter, prophesies of

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9. Quoted in Eureka, Vol. IV A. p. 328, J. Thomas.

power being “given unto him (the beast) to continue for forty two months” (Revelation 13:5). A month in the Jewish calendar comprised 30 days. Forty two months totals 1260 days, and by application of our agreed code of a day for a year, it can be seen that the books of Revelation and Daniel both propose a period of Papal dominance extending over 1260 years.

### *A Time of Testing*

Elsewhere in the Apocalypse (11:3) the same period of time is described in different terms (a thousand two hundred and threescore days) during which the *opponents* of Rome would be given “power to prophesy ..... clothed in sackcloth.” These protesters are called “the two witnesses”, and are later identified symbolically as “the woman” and “the earth” (Revelation 12:15,16). These were two organised sections of the community which antagonised the civil and ecclesiastical policies of Rome, and they themselves were secular (“the earth,” or democracy) and religious (“the woman”, or various sects), respectively.

Quite clearly, the events reckoned to transpire within these two periods of 1260 years were quite dissimilar; during one the saints were to be suppressed by Rome, through the other a degree of effective protest was to be heard from various witnesses. The periods therefore were not concurrent, and that, no doubt, is the reason for them being presented in Scripture in two quite different ways.

### *A Virgin. . .*

When the Christian church first developed under the nurturing care of the apostles, it was described by Paul as a “chaste virgin ... espoused to one husband.... Christ” (2 Corinthians 11:2). The analogy of an unspoilt woman, elect and pure, was wholly appropriate to a community made spiritually clean through sanctification and sound doctrine.

### *.... Defiled,*

Paul feared however, as the serpent had beguiled Eve, that the chaste woman would be implanted with the seed of doctrinal impurity, and indeed, he testified that the seed-germ of lawlessness was “already working” when he wrote to the Thessalonians (2 Thessalonians 2:7). These iniquitous principles were destined, he declared, to develop into open manifestation as the Lawless One, or the Man of Sin. The spirit of Anti-Christ was to develop from within the original church: “of your own selves shall men arise, speaking perverse things, to draw away disciples after them” (Acts 20:30).

### *....In Labour,*

The theme of an unfaithful woman is taken up in Revelation chapter 12. “There appeared a great wonder in heaven; a woman clothed with the sun .... and she being with child, cried, travailing in birth, and pained to be delivered.” (verses 1,2). If the woman in the heavens



clothed with the sun is recognised as the adulterous church assuming increasing authority in the secular governments of the first few centuries after Christ,<sup>10</sup> the party with which she was pregnant can be seen to be the particular human agency by whom she acquired absolute power and authority. "The woman" manifested herself as the Holy Apostolic Catholic Church, and she required for her conquest of the pagan Roman administration, a leading identity, a Man of Power, who was able to vest all regency in himself.



*...Delivered.*

Such a man was the Emperor Constantine. In 313 AD this first "Christian Emperor" and his Eastern counterpart, Licinius, made the "famous proclamation and edict for universal liberty and advancement of christianity."<sup>11</sup> This signalled a great revolution in the world's re-

10. See Footnote p. 29.

11. Whiston, quoted in Eureka, Vol. III A, p. 32, J. Thomas.

ligious affairs. The foundation was laid for the awful despotism of the Church-State alliance.

The commencement of iniquity's corrupting influence on the church is recorded as being the deception of Ananias and Sapphira in AD 33 (Acts 5). This was the time of the woman's conception by the spirit of falsehood, which, when mature, would develop into the Man of Sin.

### *The Fulness of Time*

The interval separating this symbolic impregnation and birth therefore, is 280 years (AD 33 to AD 313), the exact period, on a day for a year basis, of a woman's natural time of gestation. It is a remarkable testimony to the divinity of Scripture and the validity of this interpretation that the woman's espousal (to Christ) and her impregnation with seed (of the spirit of falsehood) should be removed by an exact gestatory period from her delivery of child (the Man-Child of Sin) and the growth of an illegitimate offspring (the Holy Apostolic Catholic Church).

### *The First "Christian" Emperor*

Constantine, "the first of the Christian Emperors, was unworthy of that name till the moment of his death" (Edward Gibbon). His enthronement followed his defeat of Maxentius at the battle of Saxa Rubra in AD 312. While he delighted to style himself "The Deliverer of the Church", his merciless persecution of dissenters was as much a feature of his rule as his favour for the Catholic Church. Amongst the "heretics" he afflicted, as throughout the ages since, there was a remnant who clung to "the truth as it is in Jesus". Against them were imposed prohibitions and penal regulations, some of which were copied from the edicts of the pagan emperor Diocletian. Bishops who only a few years before had been the victims of Diocletian's diabolical purges, now applauded Constantine's callous opposition to all non-conformists.

"Those who had done no evil," says Eusebius, "were led away to punishment without any pretext, just like murderers and assassins. Some also endured a novel kind of death, having their bodies cut into many small pieces, and after this savage and terrible spectacle, were thrown as food to the fishes into the depths of the sea. Again the worshippers of God began to flee; again the open fields, the deserts, forests, and mountains, received the servants of Christ"<sup>12</sup>.

### *Witnesses In Sackcloth*

The rearrangement of the factions of Roman society that accompanied the establishment of the Roman Church of State found true believers humiliated and despised, persecuted and exiled. The witnesses from henceforth would be "clothed in sackcloth" (Revelation 11:3).

Through the ensuing centuries a number of sects preached in defiance of Rome. In AD 313, the Donatists seceded from imperial

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12. Quoted in Eureka, Vol. IIB p. 247, J. Thomas.

catholicism after objecting to its merciless authority and arrogance. They were joined in spirit by succeeding dissidents: the Novatians, Leonists, Paulicians, Albigeneses, Waldenses, Huguenots and others cried: "What has the emperor to do with the church? And what have christians to do with kings, or what have bishops to do at court?" Such demands have been echoed by all spiritual men of understanding and integrity. Thomas Jefferson wrote of "the loathsome combination of Church and State"; Thomas Pains of "the adulterous connection of Church and State"; on the other hand Pope Boniface VIII proposed: "the one sword must be subordinate to the other; the earthly power must submit to the spiritual authority."<sup>13</sup>

Although their numbers are pitifully few, there remain, despite the ages of persecution and killings, a remnant of the faithful seed who, for the sake of truth, still prophesy of the heresy of Rome. Distinct from their kindred spirits of earlier years however, it can no longer be said that their witnessing is "in sackcloth". Their spiritual adversaries have been restrained from the use of racks and fire, tongs and knives. The advocates of truth need no longer fear the militant arm of the apostasy.

### *The Final Onslaught*

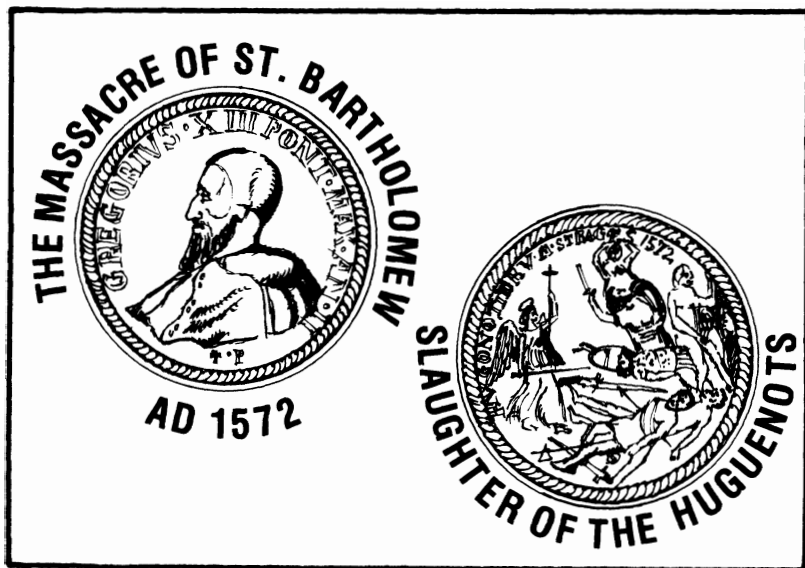
The event that brought an end to the activity of "the witnesses in sackcloth" was an unprecedented massacre of "heretics" initiated by the papacy. It was the fulfilment of the prediction that "the beast ..... will make war upon them and conquer them, and kill them" (Revelation 11:7). The shocking details of this barbarism are that on 24th August, 1572, the king of France and his unworthy Romanist patrons began a programmed slaughter of the French Huguenots. These persistent protesters of the excesses of Rome were relentlessly hurled from their last place of refuge for seven sanguinary days. On "St. Bartholomew's Day" and the two days following, the murderers eliminated the Huguenots of Paris: lords, gentlemen, women, children and babes. From the capital, the purge fanned over all the provinces of France. Upwards of 100,000 persons perished by the papal sword.

It was a week of infamy, but one over which the church rejoiced. The pope with his cardinals marched to St. Mark's Basilica. A special mass was celebrated in the presence of Pope Gregory XIII, and a "jubilee" was declared throughout all Christendom. Medals were struck to commemorate the victory of the church; on one side was impressed a likeness of Gregory, the god of the earth; on the obverse a winged angel, cross and sword in hand, and in the background a woman, the symbol of the apostate church, giving her blessing to the carnage wrought in her name. Around the perimeter appeared the legend "Ugonottorum Strages, 1572" — "The Massacre of the Huguenots, 1572"

The time from the "birth of the Man-child of Sin" to the death of the witnesses in sackcloth (AD 312 to 1572), was 1260 years, "a thousand, two hundred and three score days", the requirement of holy writ.

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13. Bull, *Unum Sanctum*, November 18, 302.



### *Catholic Consolidation*

The development of political power in any form must necessarily be more or less gradual, and the ascendancy of the Roman State-Church system was no exception. The Bishop of Rome came to acquire increasing authority from the emperors of both East and West of empire. In the canons of the Council of Chalcedon, AD 450, the Roman Bishop was styled "the head of all the churches." In AD 527 there began to reign in Constantinople the Emperor Justinian, who "trode the narrow path of inflexible and intolerant orthodoxy."<sup>14</sup> He was a tyrannical man who believed "the guilt of murder could not be applied to the slaughter of unbelievers: and he piously laboured to establish with fire and sword the unity of the catholic faith."<sup>15</sup>

In March AD 533 Justinian ratified the profession of the Bishop of Rome to be supreme over every other bishop in the Roman earth. So came to power the Pontiff of the Empire.

In AD 539, Ravenna, the capital of Italy under the Ostrogothic kings and one-time Episcopal See under Bishop Chrysologus, was retaken by the Byzantine army of Justinian. The papal power was thus advanced.

In AD 549, Justinian's Pragmatic Sanction gave control of municipal and provincial government, including that of Rome, to the pope.

In AD 602, an orthodox villain named Phocas assumed the emperorship in Constantinople after he murdered the previous incumbent

14. Edward Gibbon, quoted in Eureka Vol. IIIA, p. 224, J. Thomas.

15. Ibid.

whose ecclesial favour had inclined towards the Byzantine church. Phocas fostered a bigoted patronage of the Roman papal throne. "This profligate emperor," says Jones, "... deprived the Bishop of Constantinople of the title which he had hitherto borne, and conferred it upon Boniface, at the same time declaring the Church of Rome to be head of all other churches."<sup>16</sup> By this public decree Phocas confirmed Justinian's earlier assignment of power, throne and jurisdiction to the pope; and to it all he added the title Universal Overseer.

The period AD 606-610 saw the ratification of this decree. From a legal and constitutional viewpoint, papal supremacy was then established as inviolate. To this agree Luther, Bullinger and others.

Each of these dates, AD 533, 539, 549 and 606-610, are separated from the outstanding events in the decline of the popes' temporal authority by a period of "a time, two times and a half a time" (Daniel 7:25), "forty two months" (Revelation 13:5), or 1260 years.

### *Catholic Collapse*

In 1793 (533 + 1260), a new constitution was born of the French Revolution, and the religion of Rome was denounced by the revolutionaries: "No priests, no aristocrats," they cried.

In 1799 (539 + 1260), the Napoleonic wars commenced exacting terrible retribution from the areas of popish influence.

In 1870 (610 + 1260), papal standing fluctuated wildly. On July 18, Pope Pius IX conducted his blasphemous exercise in self-aggrandisement when in the presence of six archbishop princes, forty nine cardinals, eleven patriarchs, six hundred and eighty nine archbishops and bishops, twenty eight abbots, twenty nine generals of orders, and eight hundred and three spiritual rulers, the pope was declared infallible "when he speaks ex cathedra (ie from his apostolic throne)."<sup>17</sup> It is said that "arrangements had been made to reflect a glory around the person of the pope by means of mirrors at noon when the decree was made. But the sun shone not that day. A violent storm broke over Rome, the sky was darkened by tempest and the voices of the council were lost in the rolling thunder."<sup>18</sup>

### *Romanists Lose Rome*

Since 1866 a fierce political contest had raged between King Victor Emmanuel II and the pope for control of Rome. The latter had been sustained in power through the support of French militia assigned to his protection. On the very day following the outrageous assertion of papal infallibility, July 19, 1870, the Franco-German war was declared, and the French soldiers were withdrawn. Victor Emmanuel took quick advantage of the pope's vulnerability, imprisoned the pontiff in the Vatican and acquired Rome as the national capital of a united Italy.

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16. Quoted in Eureka, Vol. IIIA, p. 233 J. Thomas.

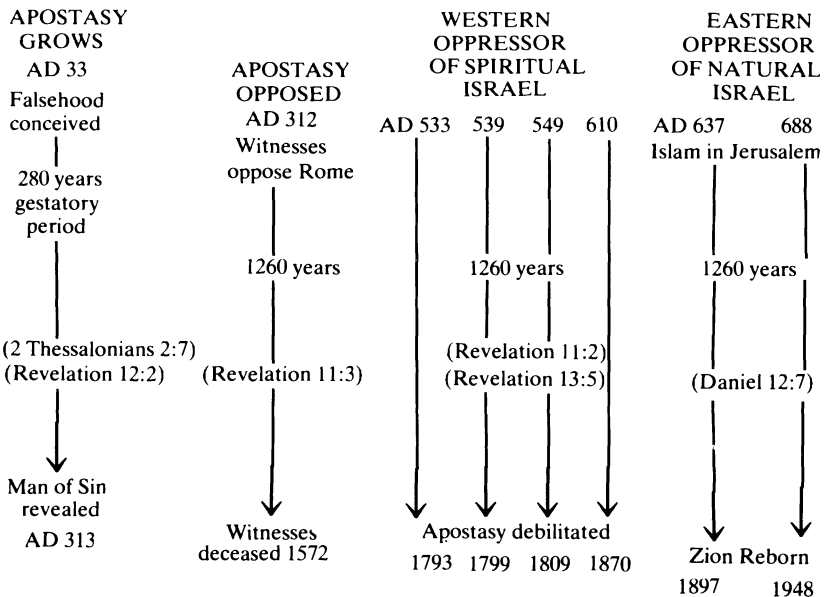
17. B. C. Butler, *The Church and Infallibility*, p. 69

18. Quoted in *The World's Redemption*, p. 200 Thomas Williams

### *Temporalities Terminated*

1870, unquestionably, was the year terminating papal power. *The London Times* recorded: "Within the same year the papacy had assumed the highest spiritual exaltation to which it could aspire, *it lost the temporal sovereignty* which it had held for a thousand years." Encyclopaedia Britannica relates how the French soldiery, 'After receiving as they stood massed in the square of St. Peter the pontifical blessing, marched out of Rome, and *the temporal power of the Pope.....ceased to exist*'".

Students of prophecy had fixed upon the years AD 606 to 610 as the beginning of the power that made war on the saints long before the period of twelve hundred and sixty years came to an end. The decree of Phocas was proposed unequivocally as the time from which the 1260 year period should date by an expositor in 1848.<sup>19</sup> His confidence issued from an assurance that "no nation can permanently extend its bounds, nor perpetuate any system of government, beyond the limitation of God's predetermined, and prearranged times," and that "the Lord GOD does nothing without revealing His secret to His servants the prophets" (Amos 3:7). In consideration of these times before appointed, surely we can share in that confidence.



19. J. Thomas, *Eureka*, Vol IIIA, p. 233-237.

## CHAPTER 9

*"The policy of Russia is changeless .....  
Its methods, its tactics, its manoeuvres  
may change, but the polar star  
of its policy — world domination  
— is a fixed star."  
Karl Marx: 1867*

*"Approach as near as possible to  
Constantinople and India. Whoever  
governs there will be the true  
sovereign of the world."  
Peter I of Russia: Testament,  
c.1700*

### RUSSIA TRIUMPHANT: EUROPE IN CHAINS

#### *Greek Catholics Consolidate*

After the Western Roman Empire collapsed under the relentless incursions of the Gothic tribes in the fifth century, the seat of empire removed to Constantinople and prospered for another thousand years. The Byzantine emperors were by no means unopposed during this time, their early antagonists being the Saracens, who, after the death of Mohammed, "came out of the smoke (of the Middle East conflicts) as locusts upon the earth" (Revelation 9:3), and vented their fury upon the Greek Catholic system. But Constantinople stood firm against the Arabs and survived two sieges, from 668 to 675 and 715 to 718.

"From the beginning of the eighth century," says Gibbon, "to the last ages of the Byzantine Empire, the sound of (religious) controversy was seldom heard ..... During a long dream of superstition, the Virgin and the Saints, their visions and miracles, their relics and images, were preached by the monks and worshipped by the people, including the first ranks of civil society."<sup>1</sup> The old pagans had been superseded by the new.

#### *Enter The Turks*

The God of heaven determined judgement upon these incorrigible generations of idol worshippers and prepared powers from east of the Euphrates for special missions of retribution. The powers are termed "angels," or "messengers," in the Apocalypse, for they were sent to make war upon idolatry at divine behest. There were four Turkish divisions called: the Seljukians, Moguls, Tartars and Ottomans, and these

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1. E. Gibbon, quoted in Eureka, Vol. IIb, p. 139, J. Thomas.

four answer to the descriptions of prophecy: "Release the four angels who are bound at the great river Euphrates. So the four angels were released, who had been held ready for the hour, the day, the month and the year, to kill a third of mankind" (Revelation 9:14,15).

For four centuries "horde after horde swept across the boundary of the Euphratean lands. These invasions may be grouped broadly into four. During the eleventh century, the Seljuk Turks established their supremacy over the grass lands stretching from China to the Bosphorus;" towards the end of the twelfth century, Genghis Khan, "the most terrible scourge that ever afflicted the human race," led his Mongol Tartars through South Russia, Poland and Hungary; Othman, the father of the Ottoman Empire, subdued Baghdad, Palestine, Bithynia and Tripoli in the early 14th century; and Timour the Tartar, in 1402, attacked the possessions of Sultan Bajazet I and opened the way for a final assault on Constantinople under Mohammed II in 1453.<sup>2</sup>

### *Exit the Eastern Empire*

The siege that led to the destruction of eastern Catholicism was laid on April 6, 1453. Constantinople, although defended by a vastly inferior force, resisted obstinately, but in the end, as Gibbon relates, it succumbed to "incessant volleys of lances and arrows..... accompanied with the smoke and the sound and the fire 'of the new weapons' of musketry and cannon." Gunpowder had come into its own and it was used to devastating effect by the attackers.



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2. The Apocalypse and History, Boulton and Barker, 1869.



Although Gibbon was an agnostic historian, his detailed description of Constantinople's fall is remarkably consistent with the Apocalyptic: "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone (sulphur)" (Revelation 9:18). It took the Ottoman angel-power just 53 days to complete the work assigned him. Constantinople capitulated on May 29, 1453, and the Imperial Eastern Roman third<sup>3</sup> was "killed" with the slaying of its last emperor, the violent deaths of two thousand worshippers of the Virgin, and the conversion to mosques of the once beautiful churches erected to the "departed spirits of saints."

### *Time Enough*

It is worth pausing to contemplate the period set aside for visitation upon the demon and idol worshipping community of the east. The messengers of punishment were to be "prepared for an hour, and a day, and a month, and year" and on our now familiar day for a year principle that equates to

an hour .....	1 month
a day .....	1 year
a month .....	30 years
a year .....	360 years
<hr/>	
391 years 1 month	
<hr/>	

That the power of the Eastern Empire was eroded in May 1453 is beyond dispute. Constantinople then became the capital of the Ottoman Dynasty and assumed an entirely new significance. Four centuries before that date the Turks had organised themselves into an army of conquerors under a king named Togrul Beg, the grandson of Seljuk. He extended their dominion eastwards to the Indus River, and westward to the limits of the Roman Empire. At that point Togrul despatched a herald to demand tribute from the emperor of Constantinople. His army showed no favour to the Romanists, for to a man the Turks embraced with fervour the anti-idolatrous religion of Mohammed. There grew a rapport between Togrul and the Caliph and in time Togrul assumed temporal vice-regency over the Moslem world. This alliance of the Caliph, the spiritual, and Togrul, the temporal, was aided by the well-proven strategy of marrying into the boss's family! Togrul's sister married the Caliph, and the Caliph's daughter reciprocated the favour by being wedded to Togrul. This comfortable arrangement, prophetically speaking, completed the preparation of the first messenger. A power hostile to idolatry and Trinitarianism had developed upon a Mohammedan foundation, and although *bound by the*

3. Revelation divides Europe into three parts: the Holy Roman Empire in the West, the papacy, and the militant imperial power in Constantinople — the "beast", "false prophet," and the "dragon".

*Euphrates* on the west, it voiced fierce determination to *kill the third of men* who disgraced the race by their perpetuation of paganism in Christian cloth. The year of the royal nuptials was 1062. That much is certain. It would seem to be appropriate that the month was April, "an hour, and a day, and a month, and a year," or 391 years and one month before the fall of the seat of Byzantine power in May, 1453!

### *Rome's Refusal To Repent*

Despite the severity of the divine judgments poured out upon the Eastern Empire, the Romanists of the West changed neither their attitudes of pretension nor their practises of blasphemy. "The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshipping demons and idols of gold and silver and bronze and stone and wood, which cannot either see or hear or walk; nor did they repent of their murders or their sorceries or their immorality or their thefts" (Revelation 9:20,21).

### *Rome To Moscow — Return*

The patriarch of the Greek Catholic Church, previously honoured in Constantinople, fled north, to Moscow, and there continued to boast of his power. Moscow was heralded as the third Rome, and a most intriguing pattern of events could be seen to have commenced. From the home of the Caesars had developed a highly sophisticated and corrupt spiritual system. It was integrated into the early church, nullified the simple truth and assumed an air of mystery. In imperial garb it transferred to Constantinople, the second Rome, there to exert its arrogance until forcibly dashed by divine messengers. Finally, it ran as a fugitive to Moscow, another city of destiny, a place now synonymous with materialism and godlessness. From Moscow that spirit of deception and falsehood will retrace its steps to Constantinople, there confederate with its Roman patron of yesteryear, and challenge the God of Israel in a desperate lunge for world dominion in the Middle East.

### *Russia in Writ*

It comes as a surprise to learn that Russia, and Moscow, are specifically named in the Holy Scriptures. Commentators have positively identified their roles in the divine program for hundreds of years. And it is of particular interest to this generation that the reference to Russia should appear in Ezekiel's prophecy immediately following his unmistakable portrayal of Israel's regathering, and just prior to his picture of a time when God "will show (His) greatness and (His) holiness and make (Himself) known in the eyes of many nations" (Ezekiel 37-39). By implication then, the Bible has taught that when Russia was to emerge conspicuous on the world scene, it would be the time of Israel's national resurrection and a sign of imminent international upheaval.

The present import of Russia in the outworking of international strategy should be even more obvious to us than it was to Dr. J. Thomas, who in 1858 had the understanding to declare that "the future

movements of Russia are notable signs of the times, because they are predicted in the Scriptures of truth. (When) the Russian Autocracy (is) in its plentitude.... let the reader know that the end of all things as at present constituted is at hand. The long expected, but stealthy, advent of the King of Israel will be on the eve of becoming a fact...."<sup>4</sup>

### *Back To Basics*

Japhet, the son of Noah, had seven sons: Gomer, Magog, Tubal, Meshech, Madai, Javan and Tiras. After the great flood, this first post-deluvian generation emigrated northwards from the area of the Taurus Mountains and settled in the uninhabited lands of the European continent. The areas the various families occupied came to assume the names of these pioneers, and in Biblical prophecies of events in "the latter days", a number of these names reappear as identifiers of the countries involved. Ezekiel 38 is such a passage, and it makes mention of four of these ancient areas: Magog, Meshech, Tubal and Gomer.

### *All A-Gog*

Ezekiel, nearly six hundred years before the birth of Christ, was directed to prophecy against "Gog, the land of Magog, the prince of Rosh, Meshech and Tubal" (Ezekiel 38:2 — R.V.).<sup>5</sup> At verse six, "Gomer and all his hordes" are included in the peoples addressed.

"Gog," in this context, simply means a guardian, leader or dictator. "Magog," said Josephus, the first century Jewish historian, founded the Scythians, a people who "spread from the River Tanais, or Don" westward along the "banks of the Ister, or Danube" — Herodotus. In modern geographic terms the area would approximate Germany, Austria, Hungary and southern Russia.

"Rosh" is an appellative that enjoys a consensus of scholarly opinion. The renowned Hebraist, Gesenius, has determined that Rosh "is the proper noun of a northern nation mentioned with Tubal and Meshech, *undoubtedly the Russians*, who are mentioned by Byzantine writers of the 10th century under the name of Ros." Gibbon, in *The Roman Empire*, remarks: "Among the Greeks this national appellation (the Russians) has a singular form, Ros..." Finally, the 17th century historian Bochart may be quoted: "It is credible," says he, "that from Ros and Meshech, that is the Rhossi and Moschi of whom Ezekiel speaks, descended the Russians and Muscovites, nations of the greatest celebrity in European Scythia."

It was the river Tobol that gave its name to the city Tobolum or To-

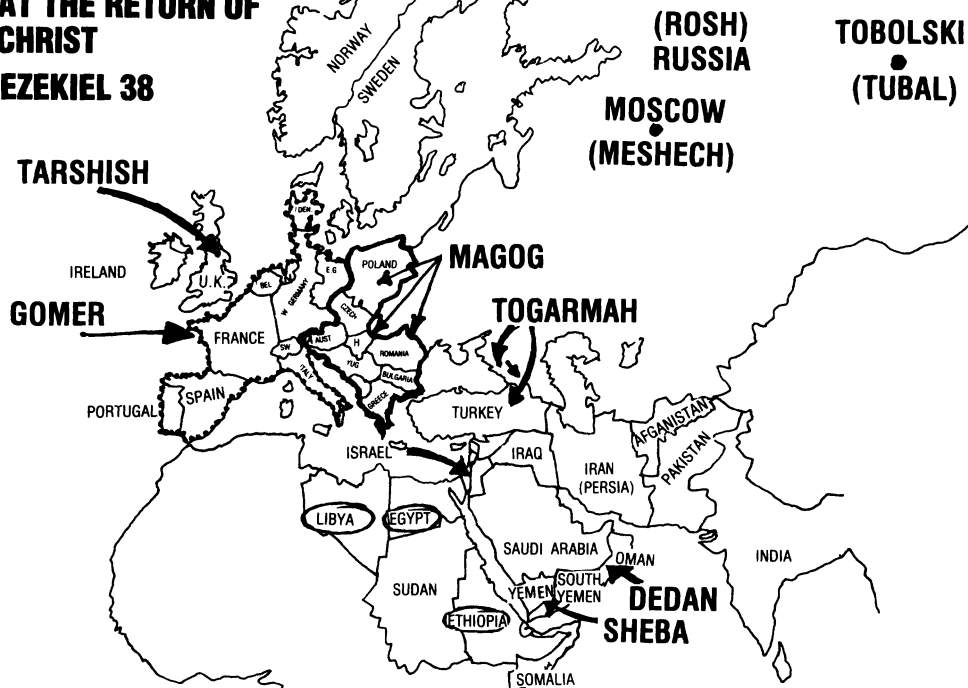
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4. Introduction, Elpis Israel, Dr. J. Thomas, 1850.

5. It is unfortunate that the generally reliable King James Authorised Version of the Bible clouds this exercise in national identification by taking the word "rosh" to be a common rather than a proper noun and translating it "chief", thus: "set thy face against Gog, the land of Magog, the *chief* prince of Meshech and Tubal." The quotation in the text above is from the Revised Version of the Bible which treats "Rosh" as the proper noun descriptive of a people.

This is consistent with the conviction of scholars from the time of the Septuagintal translation (200 years B. C.) to the present, viz "the seventy interpreters (of the Septuagint) perceived Rosh in this place to be the proper name of a people" — Vitringa.

**DIVISION OF THE NATIONS  
AT THE RETURN OF  
CHRIST  
EZEKIEL 38**



bolski, the great metropolis of Siberia<sup>6</sup>, and “Tobol and Mosc are characterised as nations trading in copper; a metal which, it is notorious, abounds in the soil of Siberia” <sup>7</sup>(Ezekiel 27:13).

“Thus the three denominations (Rosh, Meshech and Tubal), united in the prophecy, point out, with equal capacity and conciseness, those widely extended regions which, at the (then) present day, we denominate collectively, the Russian Empire.”<sup>8</sup>

### *God Against Gog*

Here is a power to whom the God of Israel is specially antagonistic: “Thus says the Lord GOD: Behold I am against you, O Gog” (Ezekiel 38:2). Gog is the power which “in the latter years ..... will go against the land that is restored from war, the land where people were gathered from many nations upon the mountains of Israel, which had been a continual waste; its people were brought out from the nations and now dwell securely, all of them” (38:8). Were Israel not even mentioned by name, it could scarcely be mistaken as the object of Gog’s designs.

### *Gomer*

There are other peoples who are to join with Gog in this eastern adventure. They are Gomer, the descendants of Japhet’s son, and Togarmah “from the uttermost parts of the north” (38:6).

“Gomer,” records Josephus, “founded the Gomari, whom the Greeks at that time called Galatae.” The Galatae were known by the Romans as the Galli, and all who remember anything of their seemingly futile hours of instruction in high school Latin, will recall the stories of Rome’s legions and cohorts doing battle in ancient Gaul, at the western extremity of Europe. Gomer, then, points directly to France and the adjoining low countries.

### *Togarmah*

About Togarmah, little has been recorded outside the Bible, but we are told through that inerrant medium that he was a son of Gomer, his people diffused themselves through “the north quarters” relative to Israel, and they traded “in the Tyrian fairs with horses, and horsemen, and mules” (Ezekiel 27:14). This would indicate a nomadic people given to tending flocks and herds in the grass lands to the north, and it is conceivable that their descendants constituted the Turcoman and Cossack cavalry in the regions of Georgia and Circassia.

### *A Triad In Tow*

At verse five of his amazing 38th chapter, Ezekiel brings some light relief to our task of verifying who’s who. After describing the antagonistic force as an “army, horses and horsemen, all of them clothed

6. Busching’s Geography, Vol. 1, pg. 452.

7. Penn ’s Prophecy of Ezekiel.

8. *ibid*.

in full armour” and thereby leaving no doubt as to their intentions or capacity, Ezekiel adds that “Persia, Ethiopia and Libya (will be) with them, all of them with shield and helmet.” Here are three countries readily identifiable, for their names have served them through to our own times; only Persia has recently been renamed Iran.

### *The Complete Colossus*

We shall take a lengthy pause here, for much has been established. The prophet has indicated a great assembly of peoples in Europe, (East and West), Asia and North Africa joining with Russia in an invasion of Israel, “the land that is restored from war.”

It is a worthwhile exercise to get an overview of this international arrangement and determine whether it answers to recent, present or foreseeable national dispositions; if so, to what extent, and what this portends. In so doing we will progress far in determining the times to which we stand related and thereby be equipped to embark on an appropriate course of action.

### *Russia Reviewed*

In the middle ages the Russian lands accommodated a loose confederation of unsophisticated principalities of no pretensions. It was not until the 15th century that there emerged a centralised Muscovite state, and from that, in the 18th century, there evolved the Russian Empire. Peter I, the Great, expanded his influence to the north and west, and in establishing a foothold on the Baltic Sea, began a constant Russia quest for access to the seven seas.

In 1917 the Russian monarchy was overthrown. In a bitter civil war Vladimir Lenin led the communists to power and formed the Union of Soviet Socialist Republics. When Lenin died soon thereafter, Josef Stalin emerged from the leadership struggle to terrorise the population in irrational pursuit of his policies of collectivization and centralist control. Repression and sadism characterised his supremacy and the sad spectre of extreme Russian intimidation emerged clearly into modern view. “When are you going to stop killing people?” asked Lady Astor of Stalin in 1931. “When it is no longer necessary,” he replied. Tragically, that day has not yet come. In Lenin’s words, Soviet “morality is entirely subordinate to the interests of class war. Everything is moral that is necessary for the annihilation of the old exploiting social order and for uniting the proletariat.”

By 1943, world statesmen were expressing amazement and apprehension at the growth of the Soviet power. The South African General Smuts said: “Russia is the new colossus of Europe..... When we consider all that has happened within the last 25 years, and we see Russia’s sudden and inexplicable rise, we can only call it one of the great phenomena of history .... You will have Russia in a position which no country has ever occupied in the history of Europe.”

Russia has passed through a number of phases from that time to this. All, ultimately, have been to her advantage, militarily and politically.

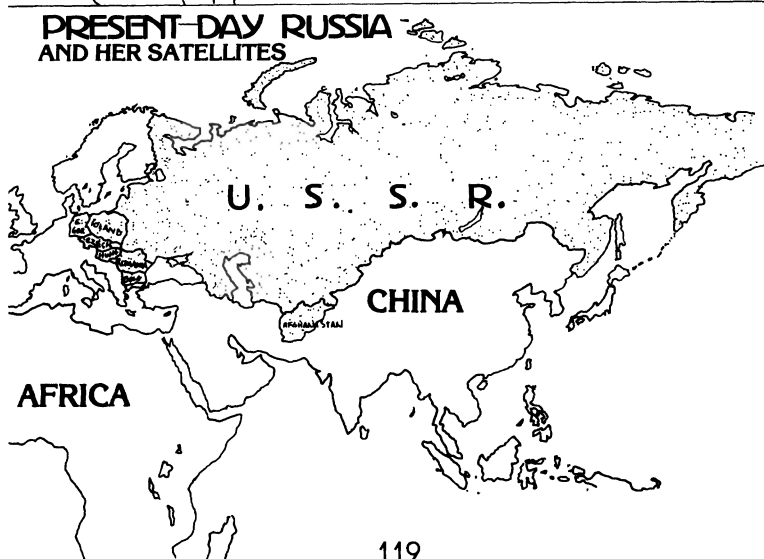
Over recent years a new posture has been apparent. Whereas previously her considerable expansion had been confined to the extension of her own borders, (and in 400 years the area of Moscow's rule was enlarged some 15 times), she has now emerged as a genuine imperial power, extending the sphere of her influence deep into Europe, the Americas, Asia, Africa and the Persian Gulf.

Of all the areas of her operations, none are more significant than Europe and Africa.

### RUSSIA in 1584



### PRESENT-DAY RUSSIA AND HER SATELLITES



### *Germany Conciliatory*

There have been two powerful and contrary political persuasions held by the German people for many years. One recommends a continuing commitment to the North Atlantic Treaty Organisation and the Western alliance; the other, a policy of accommodation and appeasement with the east. Proponents of the "better Red than dead" school emphasise the reality of Soviet weapons superiority and the futility of resistance. Ambitious Germans point to the almost unlimited supply of Russian raw materials which when coupled with Germany industry would promote an unassailable economic alliance.

Germany would be unlikely to enter into war with the Soviets. As long ago as 1971, an opinion poll found only 39% in favour of NATO, and 50% proposing neutrality. As communist intolerance hardened to violent repression in Poland in 1981, a strong feeling of resignation swept Western Europe. It was a lesson in the degree to which the West has to accommodate itself to Soviet might.

### *Friendly France*

The neutralist policy, widespread throughout Europe, has been long advocated in France. President De Gaulle early foresaw the advance of communism through Europe and in the early 1960s resolved to abstain from both membership of NATO and confrontation with Russia. In the 1978 French election it is widely held that the Soviets supported the centre-right coalition of Giscard d'Estaing, being satisfied that that administration would never allow NATO forces onto her soil. It is unlikely, given traditional French bureaucratic neutrality and President Mitterand's ambition to unify France's left, that the present socialist government will do other than continue a policy of accommodation with Russia.

The Italian Communist party is well organised and in control of all major unions and city governments. Its leaders openly admit that in the event of war, their policy for Italy would be neutrality.

### *Contrasts*

Over recent years, Western powers have allocated about 5% of their Gross National Product to the production of weaponry; the Soviets and their allies, 12-14%. NATO intelligence experts admit that an attacking Warsaw Pact force could cross the Rhine within 48 hours. While the impression is that an invasion would not precipitate fierce and prolonged fighting, a Russian takeover of Europe would scarcely be a joyous frolic. Her cruel belligerence in Hungary and Czechoslovakia in 1956 and 1968 is a frightening pointer to the style of her adventurism.

"Russian power is massive, co-ordinated, constantly exercised; Western Europe is politically divided, militarily weak, and unwilling to face reality."<sup>9</sup> Soviet ambition is fixed. As Brezhnev expressed it in 1968, the Communists see "no peaceful coexistence,..... there can be no class peace between the proletariat and the bourgeoisie."



It seems that the time for Soviet intervention in Europe is upon us.

### *A Catholic-Communist Coalition?*

The prospect of a pan-European coalition may seem incredible to observers mindful that an alliance of East and West would require the marriage of two apparently contrary ideologies. And well it might be asked how Catholicism could ever accommodate Communism; how the most powerful church in Christendom could ever complement a political system whose fundamental tenets rest on atheism and the rationale of absolute materialism.

Incredible it may seem, but there are numerous Scriptural references to just such an unholy alliance, and to the perceptive watchman there is compelling secular evidence of its early realisation.

The Book of Revelation identifies a particular communal attitude acting as a catalyst for World War III. It is said to spread throughout all nations "to assemble them for battle on the great day of God the Almighty .... And they assembled them at the place which is called in the Hebrew, Armageddon" (Revelation 16:14-16).

### *Performing Frogs*

If a range of commentators were asked their opinion of the most powerful ideology to have swept the world in the present age, surely the majority would suggest communism, and there can be little doubt that this was the spirit anticipated by the prophet. "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are demonic spirits, performing signs who go abroad to the kings of the whole world" (Revelation 16:13,14).

### *The Communist Croak*

There could be no symbol of the people of France more apt than the frog. Pharamond, Childenic and Clovis, three early Frankish kings, all incorporated frogs in their heraldic symbols; frogs are representative of the marshlands of Westphalia from which the Franks originated; and even today, the term is used colloquially as a common name for the French.

The voices of the French people were raised to their highest pitch in the French Revolution of 1789. Till then they were subdued by the overpowering influence of Church and State, but the spirit of revolution promoted an agitated demand for "liberty, equality and fraternity" which greatly disquieted the establishment and reverberated around the world. As a result of this harsh, persistent, three-fold croak from the earth, the nations long restrained by kings and priests espoused the doctrines of democracy, socialism and communism, principles of government that shattered the autocracies of the old world.

In no more singular fashion than in Karl Marx's "*Manifesto of the*

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9. Graham Pearce, "Milestones to the Kingdom".

*Communist Party*” did “*liberty, equality and fraternity*” find consolidation and form as practical ideologies. The crises and revolutions that have been such a feature of the modern political world have their source in the doctrines taught by Marx and his inheritance of these frog-like spirits from the French peoples’ breasts.

### *Frogs At See*

The prophet saw the spirits emanating from “the mouth of the dragon, the beast, and the false prophet” (Revelation 16:13). In historical symbol these are the militaristic power of the Byzantine Empire, the seat of the Holy Roman Empire, and the Papacy, respectively. The simple conclusion that must be drawn from the vision is that the communist spirit must, before “the great day of God the Almighty” and the nations’ assembly at Armageddon, be heard broadcast from Constantinople, Europe and the office of the Holy See.

Current events support that expectation. There was no recognition of God in the cry of the French revolutionaries; no more in France than in Russia 130 years thereafter. Liberty, Equality and Fraternity are humanist concepts independent of any notion of man’s dependence on a Creator. They deny man’s participation in a Purpose surpassing human effort. And the cry has been wrested by cynical opportunists grabbing for power at their contemporaries’ cost. The same godless philosophy that gave birth to the wholly materialistic states of the Soviet is now being adapted to the designs of the Papacy.

### *A Futile Fraternity*

The prevailing ideals in today’s church revolve around man’s rights and liberty. The egalitarian spirit has dominated the social conscience of priests worldwide and is reflected in the slogan “Justice and Peace” adopted by Catholic action groups in many countries. As long as the Bible’s teaching of Christ’s return and the coincident establishment of God’s Kingdom is set aside, the paths pursued by Marxists and Catholics can be seen to converge on the common goal of “liberty, equality and fraternity.” Even if this trend of Church-State humanism was allowed to develop further, (and perhaps there are some readers not wholly unsympathetic to such a development), the ultimate goal of “justice and peace” could never be achieved. The ideal rests on the need for self denial, abasement, and even sacrifice. Such are contrary to human nature. Any social organisation requires that some men are “more equal than others.” Some must assume responsibilities; responsibilities require the exercise of power, and only one man yet, Jesus, has resisted the temptations that power presents. For all others, (despite the Vatican’s pretensions), the dictum holds true: “power corrupts and absolute power corrupts absolutely.”

### *Revolution in Rome*

The Vatican plays a very crafty hand in its diplomatic dealings, but it is confident enough of current sentiment to make known its sympathy



for the socialist cause. In a study of the Institute for the Study of Conflict entitled *Marxism and the Church of Rome* (1974), the writer, a journalist accredited to the Vatican for 12 years, makes some fascinating revelations of the changing Roman outlook. Quoting Mounier, a Catholic writer of the 1930-50 period, he records: "The priest's duty is to contribute to the construction of the socialist world"; "Communism contains a part of the Kingdom of God.

"Jacques Maritain, a personal friend of Mounier, elaborated 'a whole theology whereby Christianity was closely identified with democratic and revolutionary formulas.' Teilhard de Chardin, the Jesuit, was famous in the post-war years. He wrote 'I think that the world will turn to the Christian faith only if, first, Christianity turns to the faith of the world to make it divine'; *'The Christian God on high, and the Marxist god of progress are reconciled in Christ.'* The Dominican Society 'has also played its part in the avant-garde of Christian socialism .... Father Chenu has trained since 1930 generations of politically committed monks for whom the good news announced in the New Testament was above all Marxist.'

"The election of Pope John in 1958 is described thus; 'It was a turning point since until that date attempts to materialise Christianity or conversely baptise socialism were held to be error and condemned as such, whereas after it they were gradually recognised as legitimate and even identified with the pastoral spirit.' 'His dream was to melt the Russian ice, to reconcile the two world systems by extending a fraternal hand from the Atlantic to the Urals.'

"The (then) present pope, Paul, is said to have (had) Jacques Maritain (see above) as his mentor and guide. Under his hand the liberalising forces of the second Vatican Council were moulded.

"Then in the late 1960's a new note is heard, the justification of force and revolution to attain the good of the people. Mgr. Joseph Comblin, with the imprimatur of the Archbishop of Malines-Brussels, issued a pamphlet with the title 'Theology of Revolution.' The study gives extracts and a précis from the pamphlet: '*True Christianity is secularised, it is now called Revolution.... One can perfectly well be a Marxist and a Christian.... To condemn revolution for its violence is to enshrine the Established Order..... The principles of Christian faith are the motors of modern revolution.*

"At the end of the study reference is made to a practical demonstration of the willingness of the Roman Catholic Church to join in communist revolutionary activity. The study closes with a report of an international congress of terrorists held in France, Italy — and the meeting place was the Stenson Institute, a Jesuit College run for university students."<sup>10</sup>

It requires little imagination to appreciate that the heady mixture of Latin and Greek Catholicism with socialist revolution, and the violence it spawns, will capture the minds and energies of many more devoted men than any coalition yet.

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10. Quoted from *Milestones to the Kingdom*, 1977, G. Pearce.



What of the persecutions suffered by Christians behind the Iron Curtain? Would these not put the lie to a Communist-Catholic Coalition? We have no doubt that where spiritual observances are motivated by enlightened personal conscience, persecutions continue. Wherever elements of true Christianity are held uncompromisingly, there will always be enmity between their adherents and the communists. But over the last few years a high degree of co-operation has evolved between the apostate church and the state. Both the clerics and communists acknowledge the influence of the other; neither can be denied, nor can one effectively negate the other. Expediency has dictated co-operation, while the hope of each has been its own aggrandisement through the utilisation of the other.

### *A Pope For This Season*

In the person of Pope John Paul II the church would seem to have a leader perfectly suited to its policies. This vigorous and relatively youthful man graduated from a "school of hard knocks" where for 35 years he ministered to Catholics under the Polish communist regime. More than any other Soviet satellite, Poland has witnessed growing coexistence of church and state to the point where the restoration of diplomatic ties between Poland and the Vatican is the object of early hope. The church has an iron grip on the minds and hearts of 90% of the Polish people and Pope John Paul II is the man, perhaps more than any other, who has seen the worth of negotiating a practical working relationship with the communists.

The Roman Curia might well expect their Pope to strike as tough a bargain as possible with the Soviet, for this, it must be impressed, will be the basis of the developing Communist-Catholic alliance. It is not an association of respect, neither essentially of like-mindedness, but an arrangement of convenience forged out of necessity and mutual hope of singular gain. The editor of the *Catholic Herald* remarked: "Some people are seeing Pope Wojtyla (John Paul II) as a great anti-communist crusader, but this is not his style. He accepts the reality of the communist regimes but demands basic freedoms for the people and for individuals. He sees the situation as a complex one between Church and State, between God and Caesar. He is not, as he said last week, in the business of changing governments, but reminded the diplomats that good relations did not necessarily mean approval."<sup>11</sup>

### *The "Lamb" And the Bear Sit Down Together*

The Australian weekly news magazine *The Bulletin* has made absorbing comment on the developing relations in Europe. "The Vatican and the Kremlin have secretly discussed normalising relations. In exchange for diplomatic recognition by the church ..... the Soviet Union has offered to close its museums of atheist propaganda and dismantle its anti-religious organisations. John Paul II made overtures to the Kremlin last autumn, the Russian Foreign Minister Andrei Gro-

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11. Quoted in *Milestones to the Kingdom*, 1977, G. Pearce.

myko continued negotiations in the Vatican in January (1979).

"Why is the former archbishop of Cracow, who once told the Polish regime to go to hell, now seeking detente with Russia? 'The pope feels that the only place where a vibrant Christianity exists is behind the Iron Curtain,' observes this source. 'He has no hope for the western church. The Russians, in turn, want to use religion to pacify their own population and those of the satellites'."

### *The Ministry of Marxism*

The modern phenomenon of churchmen's disregard for doctrine is to the great advantage of the communists, who, by infiltration and suggestion, are weaning catholics away from their faith and directing them towards tangible alternatives. Such a preoccupation with temporalities is leading many church members, particularly the young idealists and the more pragmatic intellectuals, increasingly into the way of Marxism. This tactic of the communists is on record in the Institute for the Study of Conflict's study No. 87 of September 1977 headed *The Long-term Strategy of Italy's Communists*. Some excerpts: "Italian Communism .... has always supported reforms and social measures introduced by the Christian Democrats and other centre parties because it realised that the more the attention of Christians could be directed towards earthly 'realities' the more they would escape from the religious inspiration of their faith." .... "the communists must not fight against the church, as happened in the Soviet Union, but must absorb the Catholics until they are completely identified with Marxism." "The state is to be conquered democratically once the young have acquired a new conception of the world and the 'Marxist intellectuals' have taken up key posts in publishing houses, the mass media, schools, universities, the armed forces and the ministries."<sup>12</sup>

There is no little irony in the style of communist usurpation of the authority of the church, for such deception and coercion has been the way of Romanism for centuries past. By such craft has Rome deceived many, by it are many now being blinded by the Soviet; and in political cunning and intrigue do both Rome and Moscow presently wrestle, conscious of each other's perfidy, and each determined to prevail.

### *Today's News — In 1850!*

It might be presumed that given the relatively recent growth of the communist philosophy and the principles, or lack of them, that have accompanied its spreading influence, Bible scholars could scarcely have foreseen the effect of its threatening "frog-like" spirits in the context of prophecy. This is not so. Firm predictions made in 1850, might well be echoed in 1982 as current news commentary: "Russia's mission is to reduce all the nations of the Old World, save Britain and her dependencies, into one imperial dominion.... the contest will end in the discomfiture of the Continent, and Russia, like a mighty inundation, will overflow the nations and dash her waves upon their shores, from

12. Quoted from *Milestones to the Kingdom*, 1978, G. Pearce.

the Danish Belts to the Dardanelles." Further: "As the head of a confederacy of the adherents of the Greek and Latin Churches, it will be his (Gog's) policy to cause their priesthoods to be respected as useful cooperators in the subjection of Europe to his will."<sup>13</sup>

### *Daniel On The Dot*

Daniel described Rome's guile in strikingly accurate terms, and his assessment of her disposition in these latter days broadens to incorporate her godless ally with whom she is destined to collude: "At the latter end of their rule, when the transgressors have reached their full measure, a king of bold countenance, *one skilful in dissimulation*<sup>14</sup> shall arise. His power shall be great and he shall cause fearful destruction, and shall succeed in what he does, and destroy mighty men and the people of the saints. *By his cunning he shall make deceit prosper under his hand*, and in his own mind he shall magnify himself, and *by peace he shall destroy many....*" (Daniel 8:23-25). Much can be read into this remarkable passage of Scripture. It describes Rome's progression in perversity, her hypocrisy, deception, persecutions and victories; it speaks of the communists' spurious propaganda, false positions and callous disregard for the many victims of "detente"; finally there is the temporal triumph of these ruthless powers in confederacy before whom all the earth will tremble.

But the story, thank the LORD, does not end there!

Of the armies of Gog, it will be recalled that "Persia, Ethiopia and Libya (will be) with them, all of them with shield and helmet" (Ezekiel 38:5).

### *The Libyan Ally*

Until the time of its independence in 1951, Libya was an impoverished nation of little account. Its people were largely illiterate, its terrain harsh and unyielding, it knew of no natural resources, and its identity had long been obscured by Italy's annexation. The mid-twentieth century brought dramatic change. As Libyan oil began to flow, its influence spread and its policies hardened. A pro-Western inclination was supplanted by a growing awareness of Arabic ethos. It joined the Arab League and added its voice to the chorus berating Israel.

On September 1st, 1969, a military coup headed by Muammar Gaddafi overthrew the Libyan monarchy and the state embarked on an unashamed course of hostility to Israel. The new administration demanded the evacuation of British and American military bases and by 1977 close links had been forged with the Soviet Union. Gog gladly despatched arms and personnel to his new ally in the Mediterranean, and Libya is presently in effect, a massive Soviet arsenal on Africa's northern shore. Gaddafi is notorious for his virulent socialist rantings and vitriolic anti-Semitism, but he serves Moscow well and the northern dictator, no doubt, is well pleased that Libya is ideally placed to fall in "at his steps" in his Middle East adventure (Daniel 11:43).

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13. Elpis Israel, J. Thomas, 1850.

14. Rotherham's translation.

### *Enter Ethiopia*

The reign of Ethiopia's Emperor Haile Selassie was lengthy, repressive and pro-Western. The peoples' poverty and subjection led ultimately to their support for Mengiste Haile Maryan, an army major who in 1974 led a revolt against the self-styled "Lion of the tribe of Judah". Civil war erupted and Ethiopia's pitiable state was worsened by the spilling of the peoples' blood. Mengistu prevailed, but at the cost of the withdrawal of American aid. Their need for arms and supplies led the Ethiopians to the Kremlin, and while the Soviet patronised neighbouring Somalia, they furnished hardware to Ethiopia as well. This was a comfortable arrangement for all until Ethiopia and Somalia went to war in 1977.

At first sympathetic to the Somalis, for their ties extended over many years, the Russians came to realise the strategic superiority of Ethiopia and the likelihood of an Ethiopian victory. This induced the Kremlin to change sides overnight. Over the following few months an unprecedented Soviet airlift brought military equipment to Ethiopia faster even than the local forces could absorb it. The survival of Mengistu's Marxist government was assured, and Russia was guaranteed access to Red Sea ports as reasonable reward for her support.

And so the requirements of prophecy continue to be satisfied and Daniel's lesson to Nebuchadnezzar echoes clearly through the annals of time: "He changes times and seasons; He removes kings and sets up kings..... He reveals deep and mysterious things; He knows what is in the darkness, and the light dwells with Him" (Daniel 2:21,22).

If the recent swing in political allegiance in Ethiopia and Libya is compelling indication of the tenor of our times, the events in Iran and Afghanistan are astounding.

### *Intrigue In Iran*

Throughout the nineteenth century intensive diplomatic and commercial rivalry between Russia and Britain reduced Iran to an impotent pawn whose strategic importance to the super-powers only assured her continual victimization. The country's misfortunes were worsened by the despotic incompetency of the ruling Qajar dynasty and the people learnt bitterly that their only hope for freedom and individual rights lay in unified popular protest.

In 1919, Britain, justifiably fearful that the Bolshevik influence might contaminate Iran and, through her, India, offered Iran financial and military assistance, but the Majles (the government assembly) refused foreign patronage, and found relief rather in the assumption of power by Reza Khan, an officer of the Persian Cossack Brigade.

By the 1930's this Shah had instituted educational and social reforms, reduced the influence of the harsh Islamic clergy and restored national confidence in an independent Iran. Unfortunately, his efforts to resist continuing Russian economic and political pressure forced the Shah into an alliance of convenience with Nazi Germany. The wartime invasion by English and Russian forces drove the Shah into exile and

he died in South Africa in 1944.

At 22 years of age, the Shah's son, Mohammed Reza Pahlavi, assumed the Peacock Throne. He consolidated a war-torn economy, ousted communist agitators in the northern provinces, and continued his father's program of social reform in a wide ranging "White Revolution." By 1970, oil revenues had reached \$1,000,000,000 a year and massive changes swept the country: water and power resources multiplied, literacy improved nationally, per capita income increased, and a sense of identity emerged. But other negative factors were also at work. In the face of a still relatively impoverished community, the royal family was seen to wallow in stupendous wealth, seeds of discontent were sown freely by the embittered clergy, and communist sympathisers fanned the embers of revolt.

### *Revolt Against Royalty*

In 1978, the once sternly suppressed opposition factions in Iran broke forth in regular protests and riots. These were cleverly timed to coincide with Islamic festival days, and although much of the instigation originated amongst Marxist activists, the religious connotations lent an air of respectability to the uprisings. The fervency borne of religious defiance buoyed the protesters above fear of the secret police and the power of the masses soon drove the Establishment to desperation. The Shah's governmental ministers were sacked, social concessions were made, acts of clemency were allowed — all to appease the Moslem mobs. But the zealots would not rest until the royal family fled, and finally, in an upset that sent shock waves through the entire western world, the Shah abdicated. Simply stated, the downfall of the Shah was "a fearful blow to all western countries."<sup>15</sup>

Dramatic changes followed closely in the wake of the Shah's departure. None were more alarming to free enterprise economies than the prospect of strictures on the passage of oil tankers through the narrow Strait of Hormuz. Through this outlet from the Persian Gulf, "the West's jugular vein," supertankers carry about 40% of the non-communist world's total oil supply. If that were to be shut off, the industrial nations would face catastrophe.

### *Soviet Sponsors*

Anti-American fever ran high when the Shah was allowed entry to the United States for medical treatment. The embassy hostages were taken in Tehran and any surviving civil rationale was swamped by the hysterical cries of the frenzied mobs and the twisted hypocrisy of their religious mentors. Few leader articles gave air to the force behind the waves as clearly as did *The Australian* in a startling report: "The takeover of the American Embassy in Tehran was a carefully planned deliberate act by Marxist revolutionaries whose aim is the overthrow of the present chaotic leadership. *This would be the first step in ensuring that Iran comes under the control of Moscow ..... and Russian*

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15. The Weekend Australian, November 10-11, 1979.



dominance of the vital oil supplies there .... The key to the whole project was oil. Russia needs Iranian oil as much as the West.”<sup>16</sup>

### *Islamic Incontinence*

From being, under the Shah, a friend of Israel and the chief supplier of her oil, Iran went suddenly to the other extreme. The resurgence of Islam in its most militant aspect generated incontinent hatred of the Jews in the Land. Among Iran's remaining friends, the Palestine Liberation Organisation features prominently, and Yasser Arafat has found in Ayatollah Khomeini a kindred spirit of inconsumable hatred.

If the Iranian revolution remedied any wrongs, it promoted many painful side effects. From a peak oil production of six million barrels a day in 1974, the post-revolution output plunged to 1.5 million. The national economy plunged into acute recession. From social stability and real growth, the country degenerated into anarchy, and the GNP collapsed. Religious controversy between the Sunni and Shia sects of Islam broke out frequently into violence verging on civil war. The Khuzestan Arabs in the oil rich south pressed angrily for self-determination, and behind the scenes still, exploiting the unrest, are the pro-communist agitators who are intent on total social dislocation from which might emerge their imagined socialist Utopia.

### *Roll On The Revolution*

A spokesman for the Marxist Fedayeen Kalaq has said: “As far as we are concerned, the revolution is only just beginning. The system we have now is not what we fought for ..... We must remain armed, and on our guard.” Certainly the aggregate effect of events since the revolution gives credence to the observation that “the Ayatollah's sudden rise to the surface .... was a *heaven-sent opportunity* for the Russians to realise their dream of taking over control of Iran without risking a world war.”<sup>17</sup> The writer could scarcely appreciate how appropriate is his phrasing for the *Power of heaven* is putting hooks in the jaws of Gog and pulling him, with Iran and all her hordes, into the land of Israel, where He will “enter into judgment with him” and make Himself known “in the eyes of many nations” (Ezekiel 38:4,22,23).

“The widespread hatred of the Shah has been harnessed to the cause of the Marxist groups”, and while “the Ayatollah is as firmly anti-communist as he is against the decadence of the West”<sup>18</sup> the pressure of insurgents within, and naked Russian force without will prove too much for an anachronistic theocracy predicated on hate and intolerance. “God has declared by Ezekiel that Persia in the latter days shall be a constituent of the dominion of Gog.”<sup>19</sup>

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16. Ibid.

17. Ibid.

18. Ibid.

19. Elpis Israel, J. Thomas, 1850.



### *Advance On Afghanistan*

When Soviet tanks rolled unchallenged into Afghanistan in 1979, the world watched breathlessly. It seemed for the time that the prophets of doom might be awfully vindicated. What did this unprovoked invasion portend for the oil supply, for the Middle East, for Asia, for a debilitated Western Alliance? The fear has since somewhat subsided — the world adapts to the most awesome threats — but Afghanistan remains a vassal testimony to modern Russian imperialism, and the spectre of a Soviet thrust through the West's vital oil-line still sends jitters through strategists in high Western places.

### *World Destiny — By Daniel*

To understand the outstanding importance of the Russian invasion of Afghanistan, it is necessary to carefully analyse a very detailed chapter of Daniel's prophecies and follow the sequence of historic events that fulfilled these most amazing predictions. This is the course recommended by God to Daniel, for after confiding that He "came to make (him) understand what (was) to befall (his) people in the latter days," He led the prophet in vision through two and a half thousand years of the world's affairs before revealing what should eventuate "at the time of the end" (Daniel 10:14; 11:40).

Daniel first learnt that after "stirring up all against the Kingdom of Greece," the Medo-Persian empire would be overthrown (Daniel 11:2). This was to be through the victories of Alexander the Great, "a mighty king (who would) arise, who (would) rule with great dominion, and do according to his will (verse 3). At the zenith of his supremacy however, "his kingdom (would) be broken and divided toward the four

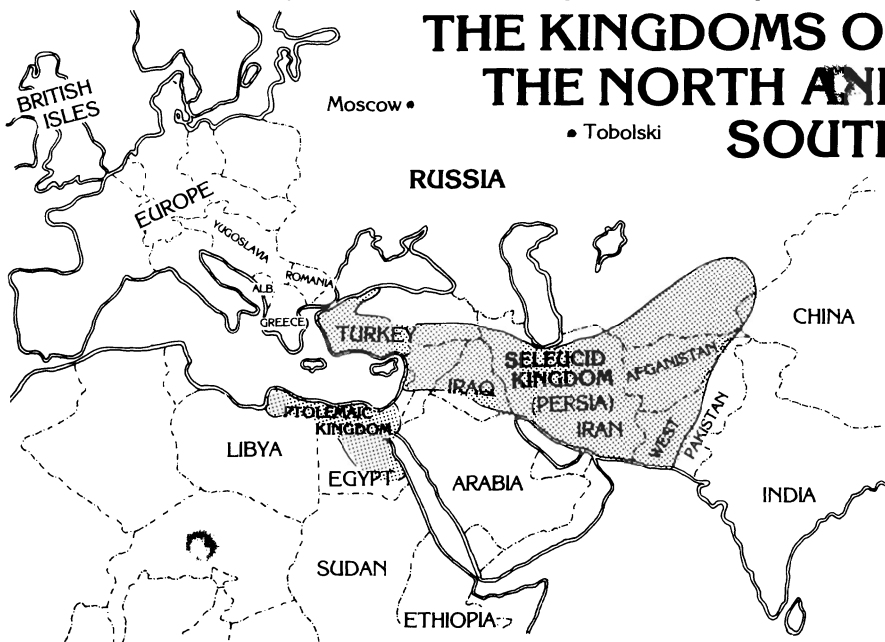
winds of heaven, but not to his posterity, nor according to the dominion with which he ruled" (verse 4). In the event, at age 33, Alexander succumbed, and his dominion was assumed neither by his progeny nor any one successor, but was divided amongst four of his generals.

Under the generals' control there developed four divisions of empire: Syria, Egypt, Pergamum and Macedonia. In time, Ptolemy Soter gained absolute mastery of Egypt, and Seleucus of Syria, and these two regions assumed the names of their governors. Daniel identified the Ptolemaic Kingdom as the King of the South, and the Seleucid Kingdom as the King of the North, both so named because of their geographic relationship to Israel. But it is significant that the territory of the Seleucid Kingdom extended as far east as the Indus River, the great Himalayan waterway now traversing Pakistan, close to the Indian border. It includes modern Afghanistan.

From verse 5 there follows detail of the antagonism that continued between the kings of the north and south. It is these two kingdoms that are highlighted in the prophecy because these two alone affected the land of Israel and the prophet's own people.

At verse 36 a single new power is introduced: "(a) king (who) shall do according to his will", that is, a single dictatorial power whose dominion encompassed all the areas previously administered by the Ptolemaic and Seleucid Kingdoms. This could only be Rome, and the description of the "king's" character removes all doubt. "He shall exalt himself and magnify himself above every god, and shall speak as-

## THE KINGDOMS OF THE NORTH AND SOUTH



tonishing things against the God of gods" (verse 36). There are unpleasant overtones here of Daniel's previous charges against the Papacy, but the particular aspect of Rome's power here described is that of the Eastern Empire. It was the eastern emperors, particularly Justinian and Phocas, who vested ecclesial supremacy in the popes of Rome, and it was the Byzantine seat of empire that became its power base and which held sway over Syria and Egypt after Rome's collapse.

When Constantinople itself fell in 1453, the office of "king" was assumed by the Ottoman Turks, the new sovereigns of the East.

A marked division of time is apparent at verse 40; a sequence of events is said to transpire "at the time of the end" which again involves the Kings of the North and South. This is not a reference to the reappearance of the Seleucid and Ptolemaic Kingdoms but an indication that "at the time of the end" distinct new powers would emerge to control the territories previously successively administered by Alexander, Seleucus, Ptolemy, and the emperors of Constantinople.

Daniel records that in these latter times, "the King of the South shall attack him (the power ensconced at Constantinople)." If the prophecy is to be ratified there must be found a foreign power in occupation of Egypt which has thrust northwards in opposition to the Turks, the modern sovereigns of Istanbul. In Britain's invasion of Egypt in 1882 and her warfare with Turkey in 1917, these requirements are not only satisfied geographically, but chronologically as well.

### *Britain In Egypt*

1882 will be remembered as the year in which the settlements of Petach Tikvah and Rishon-le-Zion provided a firm foundation for the Zionist establishment in Israel. In the same year, on the opposite side of the Suez, a Moslem uprising threatened Britannia's maritime mastery by challenging her ships' passage through the canal. That possibility caused Britain to move into Egypt, don the crown of the King of the South and move inerringly along the long chartered pathway of prophecy.

### *1917 — The King of the South's Attack*

1917 heralded the end of Ottoman downtreading of Jerusalem. General Allenby — the arm of the King of the South — attacked the Turks in the Holy City — the power of Constantinople — and cleansed the sanctuary of its desolating oppressor. At the same time Balfour gave impetus to the Jewish return by declaring Britain's favour to Zionism.

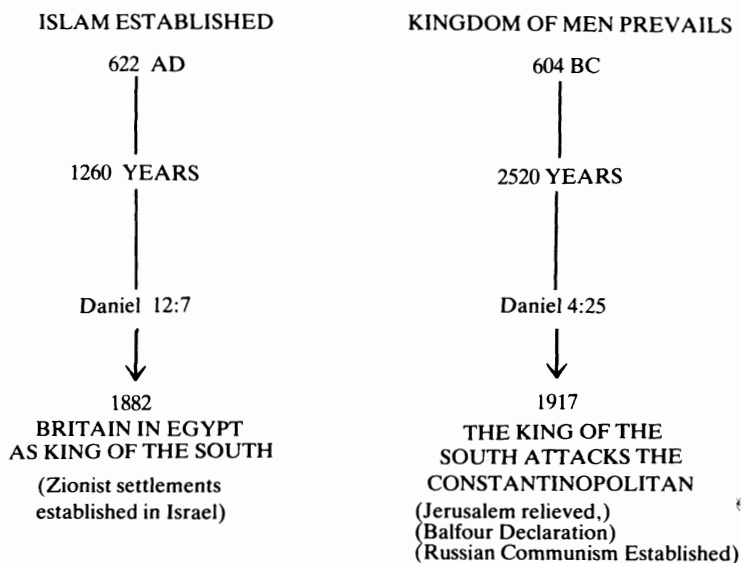
From this it could be reasoned that 1882 signalled the commencement of a new era, when Daniel's people should enter the last "hours" of their night of despair. Could this year have been the beginning of *the time of the end*? And could 1917 have been a milestone in its passing? The time periods they completed would suggest so.

### *The Dates Confirmed*

The time Daniel proposed for "the dispersion of a part of the holy

people (to be) brought to an end" was "a time, times and a half," or 1260 years (Daniel 12:7 — Rotherham). Dated from 622 AD, the time of the uprise of Islam, the period terminates in 1882.

"Seven times," or 2520 years, were to "pass over" the nations until they recognised that "the Most High rules in the Kingdom of men" (Daniel 4:25). Dated from 604 BC, when Jerusalem was annexed by Babylon's fleshly might, the time of reversal is made to be 1917.



### *Who Is The King of the North?*

But if in Britain's hostilities to Turkey in the Middle East theatre of the Great War there is fulfilment of Daniel's "King of the South .... attack (on) him," the prophecy yet requires further explanation, for it continues: "the King of the North shall rush upon him like a whirlwind" (Daniel 11:40), and in this aspect of Daniel's vision, the believing historian is confronted with a real difficulty. If our interpretation of this scripture is to be consistent, there must be found, "at the time of the end," an autocrat whose dominion extends, or extended, from Turkey to India, as did Seleucus', his historic predecessor.

Search recent power-shifts though we may, consult atlases and books, such a 'king' cannot be found. Further, if the sequence of events proposed by Daniel is to be paid any respect, this activity of the King of the North must come after the adventures of Britain in Egypt. And yet, since 1917, all the countries embraced by Seleucus' borders have existed as independent entities in their own right.

All, that is, except Afghanistan, which in 1979 had its sovereignty forcefully usurped ..... by Russia.

### *Gog Again!*

This is the vital clue to the completion of the divine anagram. *Gog is the King of the North "at the time of the end"*; Russia's invasion of Afghanistan is the initial move into the Seleucid territory that will culminate in her consolidation of all the lands of her historic counterpart. Turkey, Syria, Iraq, Iran, Afghanistan and Pakistan are all to know subservience to the northern oppressor and become confederate states, willing or otherwise, in the "polar star of its policy: world domination."

If this makes startling reading in the 1980s, think of its effect upon readers in 1850, for it was to them that the conclusions of the last few paragraphs were first addressed: "Russia, which already comprehends some of the Persian territory in its bounds, is destined to conquer Persia, *and to possess it from India to Ethiopia*. This is not conjecture, but an absolute certainty, for God has declared by Ezekiel, that Persia (incorporating Afghanistan) in the latter days shall be a constituent of the dominion of Gog (Ezekiel 38:5)." J. Thomas, *Elpis Israel*, 14th edition, p. 332.

If any further evidence of identity was required, it could be pointed out that as 1917 witnessed the thrust of the King of the South at the power of Constantinople, the cleansing of Jerusalem and the Balfour Declaration, so too did it promote the Bolshevik Revolution and the birth of the modern Soviet State. In no more fitting year could the Bolsheviks have enacted the dramatic sequel to the French Revolution of 1789, when the three frog-like spirits were propounded with such resounding effect throughout old Russia and the masses overturned the authority of the imperial regime. No outburst of earthy agitation has had such a wide, profound and continuing impact on modern world society. No single political event has been so effective in preparing "the kings of the whole world, to assemble them for battle on the great day of God the Almighty" (Revelation 16:15).

It is compelling support for the validity of this interpretation of Scripture that 1917, the year terminating the "time, times and a half" period, should usher in an era of Jewish favour *and* witness decisive events in the activity of the Kings of the North and South in preparation for the last "great day."

In Moscow rests the power to "cause fearful destruction .... succeed in what he does ..... destroy mighty men and the people of the saints" (Daniel 8:24). But this is not "by his own power," for the Soviet is even now being moulded into a form long ago determined by the Potter who turns the nations as clay (Jer. 18).

For all his success, Gog, Daniel assures us, "shall come to his end, with none to help him" (Daniel 11:45). Just how his end will come and what events will supersede his demise is worth another chapter.

## CHAPTER 10

*"We have had our last chance. If  
we will not devise some greater  
and more equitable system,  
Armageddon will be at our door."*

Gen. D. McArthur. Japanese Surrender  
September 2, 1945

*"Gentlemen may cry, peace, peace,  
peace — but there is no peace. The  
war is actually begun! The next  
gale that sweeps from the north  
will bring to our ears the clash  
of resounding arms!"*

Patrick Henry, March 23, 1775

## THE NIGHTMARE MADE REAL

To Daniel it was revealed that the "King of the North, (Russia), shall rush upon him, (Constantinople), like a whirlwind," thereby demonstrating that the takeover of Turkey, at least, will be sudden and violent (Daniel 11:40).

This is the Soviet style: deceptive and conciliatory at first, then when the foe is soft and complacent, devastatingly brutal and callously efficient. It is a modern marvel of Soviet propaganda and Western naivete that the deception of *detente* has for so long been successful. All the more so when over the last decade Russia has increased its military might by a factor of eight while Western power has been on a real decline.

### *Trouble In Turkey*

Turkey straddles the sea-way from the Russian Black Sea ports to the Mediterranean. It shares a 300 mile border with the Soviet Union, and, to date, has been the vital southern bulwark of NATO's defence and a valuable listening post for the West's intelligence gatherers.

Socially, the country is in dire straits. Food and fuel shortages are endemic, the national debt approaches \$18 billion, unemployment tops 20% and the inflation rate hovers around 120%.

Politically, it is a crucible of intrigue, terrorism and fanaticism. Fascist and communist elements have harassed an impotent government and agitated the people for years. Religious zealots make loud claims. Four thousand lives have been lost to political violence in five years.

With the country on the verge of anarchy, a bloodless military coup wrested power from parliament in September, 1980, and the generals have sought to establish stability. But sudden tragedy will soon envelope the Turkish people when the King of the North comes "like a whirlwind" into the land.

### *The Church's Comeback*

One can readily imagine how the Soviet propaganda machine will rationalise an incursion into Turkey. Capitalising on the high degree of youthful involvement in its state-directed church, the Kremlin will no doubt remind the church of its historic associations with Constantinople. It was, after all, only as a result of an Islamic riot that Christian Orthodoxy was vanquished from the shores of the Bosphorus. The proper home for the church is Istanbul and the Marxist carriage of faith to its focal point will be portrayed as a gracious and heroic act of patronage.

### *The Confederacy Consolidated*

Rome, doubtless, will protest, if at all, in muted tones, for here will be a heady repetition of history promising a restoration of the glory of by-gone years. As the eastern power of empire once patronised the western ecclesial throne, so Gog will become the mighty military consort of the modern Roman prophet. From Istanbul will come forth the law, and the word of the pope from Rome. The Constantinian epoch will be revived, papal prestige will wax greatly, and the awesome confederacy of communism and catholicism will spread its unassailable mantle over a world in wonder at the greatness of its power. "Men worshipped the dragon (Istanbul), for he had given his authority to the beast (the Roman church), and they worshipped the beast, saying, 'Who is like the beast, and who can fight against it?'" (Revelation 13:4).

### *Prospects For Peace*

Israel, by this time, will have entered a phase of self confidence and assurance, for "the land gathered from many nations upon the mountains of Israel" is said then to be "at rest and in safety" (Ezekiel 38:8). A few years ago, any suggestion of Israel enjoying a real measure of security would have been laughed out of consideration; indeed, this and the prospect of a catholic-communist alliance, were the two particular political contingencies that a secular commentator recently proposed were "impossible"! But since then the initiatives of presidents Sadat and Carter have led America, Egypt and Israel to Camp David in September 1978, and an accord has been attained involving land, military bases and mutual non-aggression. Various of the proposals have already been initiated; the Reagan administration, Britain and Europe are clearly anxious to perpetuate the momentum for peace, and despite the antipathy of the hard-line Arab states, the prospects for short term Israeli security are greater than at any time since nationhood.



### *An Illegal League*

But while the Egyptian-Israeli peace accord is momentarily expedient and well may signal the inception of a temporary peace, it is, in principle, quite unacceptable to Israel's God. For four and a half thousand years God has exhorted His people to seek their refuge in His covering, but now, again, Israel has rejected its privilege and sought for security in a secular alliance.

Once before, in similar circumstances, she did the same. When threatened by the Assyrian King Sennacherib, Israel turned to Egypt for support despite the clearest warning of Isaiah: "Woe to the rebellious children, says the LORD, who make a league but not of my spirit ... who set out to go down to Egypt, without asking for my counsel .... to seek shelter in the shadow of Egypt. The protection of Pharaoh shall turn to your shame, and the shelter in the shadow of Egypt to your humiliation" (Isaiah 30:1-3).

Israel was subsequently shamed and humiliated when Sennacherib vanquished Egypt, and Israel paid the cost of faithlessness in her peoples' blood. And now, for the second time, she is turning a deaf ear to the prophet, for he continued: "now go, write it in a book *that it may be for the time to come* as a witness for ever" (verse 8). The lesson of "Egypt's help (being) worthless and empty" is on record for the Israelis of this day, yet still they say "let us hear no more of the Holy One of Israel" (verse 7,11). And again, tragically, the latter day Assyrian, now manifest as the Soviet army, will decimate her Egyptian ally, and Israel will wallow in her spilt blood.

### *The Storm Breaks*

"When people say, 'There is peace and security', then sudden destruction shall come upon them as travail comes upon a woman with child, and there will be no escape" (1 Thessalonians 5:3). The allure of Middle East wealth and tactical advantage will drive the northern hordes to their predestined killing ground. Oil, minerals and hoarded gold await the conqueror of the ancient lands and their occupation will secure the bridgehead to three continents. It is a prize much desired, and one ultimately irresistible to the forces of Gog in the extremity of their power.

### *The Foe Foreseen*

John Thomas foresaw the inevitability of conflict when all others would be proclaiming peace. Writing in 1850 of that time when Russia and Rome will command obeisance from the nations, Dr. Thomas declared: "When Russia makes its grand move for the building up of its empire, then let the reader know that the end of all things, as at present constituted, is at hand."<sup>1</sup>

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1. Preface to *Elpis Israel*, J. Thomas, 1850.

### *The Nuisance Nation*

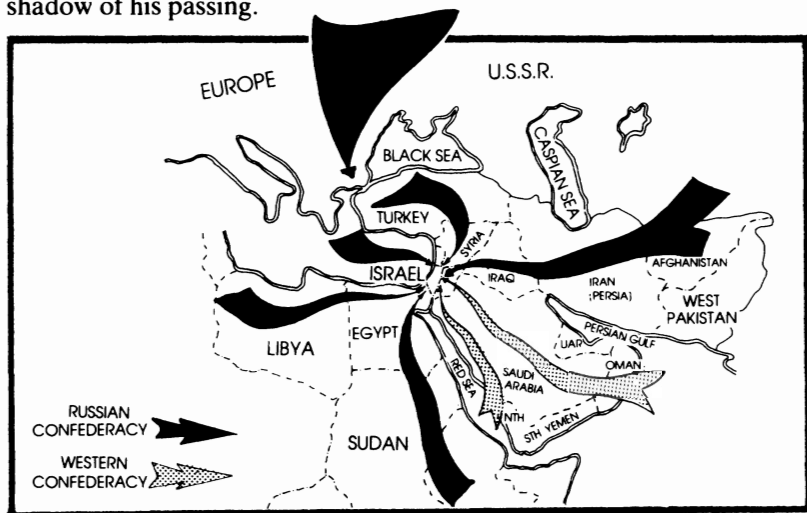
It is a fateful fact that in the way of conquest lies a tiny land of about 4 million people and 30,000 square miles; a token problem to Russian might. Indeed Soviet Ambassador Dobrynin has asserted:

"If the Israelis threaten us, we will wipe them out within two days.... our plans are made for this eventuality!"<sup>2</sup> but "it is a fearful thing to fall into the hands of the living God" (Heb. 10:31), and His purpose with that land runs quite contrary to the king's in the north.

### *The King All At Sea*

It is significant that Daniel wrote specifically of the northern invader rushing like a whirlwind "with many ships" (Daniel 11:40) for "the dramatic rise of Soviet naval and maritime forces in the past decade is a unique and unprecedented development in the whole history of sea power."<sup>3</sup> From an inconsequential service even during World War 2, the Soviet Navy has developed into an awesome strategic force capable of strangling the world's shipping lanes and launching devastating missile attacks upon every Western stronghold. The production of her submarines has been at a rate seldom equalled in wartime, and never before known in peace.

In company with Gog's land forces, the "chariots and horsemen" of the prophecy, there will stream through the Dardenelles a mighty armada of formidable fire power; "and he shall come into countries and overflow and pass through" (Daniel 11:40). Any resistance will be dismissed with relentless potency and the earth will be convulsed at the shadow of his passing.



2. Dobrynin to H. Kissinger, former U.S. Secretary of State. Quoted in "The White House Years" by H. Kissinger.

3. Institute for the Study of Conflict, Study No. 84, June 1977.

### *The Divine Arena*

Gog's attack will climax in his invasion of Israel, for although a country of no account to the atheistic army, "he who touches (Israel) touches the apple of (God's) eye" (Zechariah 2:8). But unmindful of things divine, the plunderers will sweep along the Mediterranean coastal plain, bypassing Israel's eastern Arab neighbours and Jerusalem, and race unhindered southwards into Egypt. "Tens of thousands shall fall but these shall be delivered out of his hand: Edom and Moab and the main part of the Ammorites. He shall stretch out his hand against the countries, and *the land of Egypt shall not escape*" (Daniel 11:41,42).

### *Vengeance In Egypt*

The prophetic Word, although here chiefly concerned with events still future, gives marvellously detailed testimony to the continuing activity of the Deity in the affairs of the nations. Egypt under Nasser could scarcely have been a more hostile antagonist of the Jews or a more solicitous protege of the Soviets. And yet, for 2500 years, the record of Daniel's prophecies has required Egypt's latter time sympathies to be directed away from Moscow. Her expulsion of thousands of Russian advisers in 1972 and 1981 assured a proper national alignment at the time of the drama of the end. It requires little imagination to visualise the vindictive passion that will drive Gog's armies like a storm to wreak vengeance on the land of their indignation.

### *Aswan Awash?*

It is an ironic possibility that the aid project in which the Soviets were so heavily involved in Egypt may become their chief weapon of destruction. Amongst the mixed blessings associated with the Aswan Dam is its prime target potential for enemy bombardment. If the dam was ever breached, virtually all of settled Egypt would be wiped out by the catastrophic flood that would overflow the course of the Nile. Cairo and all the population centres crowding the river could not withstand the tumultuous force of the ravaging waters. Scripture seems to describe such a catastrophe: "Because you said, 'The Nile is mine, and I made it,' therefore behold, I am against you, and against your streams, and I will make the land of Egypt an utter waste and desolation, from Migdol to Syene" (Ezekiel 29:9,10). Syene is modern Aswan; Migdol was sited near the mouth of the Nile.

### *Of Kings and Countries*

Still further evidence of divine manipulation of national powers can be gleaned from this reference to Egypt. It is noticeable that whereas "at the time of the end" the force attacking Constantinople is styled "the King of the North," the power falling victim to the Soviet invasion is given simply as "Egypt," not the King of the South. Why the difference, for the geographic area is the same? The answer is that where the countries are controlled by a foreign government they are featured

prophetically as dominions of kings. So Britain in Egypt answered to the "King of the South." But at the time of her crisis, Egypt, having assumed independence in the interim, will stand as a separate entity, and is therefore identified by her own name.

Dr. Thomas recognised this principle well before Britain moved into Egypt, let alone moved out. "They, (the British), before the battle of Armageddon, will be compelled to retreat from Egypt and Ethiopia."<sup>4</sup>

### *Russia Supreme*

Gog "shall become ruler of the treasures of gold and of silver, and all the precious things of Egypt; and the Libyans and the Ethiopians shall follow in his train" (Daniel 11:43). Russia's initial thrust will be totally successful. The world will scarcely have time to grasp the enormity of the sudden attack before the invader rests from battle in Egypt. But while there, "tidings from the east and the north shall alarm him, and he shall go forth with great fury to exterminate and utterly destroy many" (verse 44).

### *A Challenge*

The tidings from the north may well be of the hastily mustered armies of the Western allies. Certainly there will be some response from the Free World, for Ezekiel represents it as asking Gog tremulously: "Have you come to seize spoil? Have you assembled your hosts to carry off plunder, to carry away silver and gold, to take away cattle and goods, to seize great spoil?" (Ezekiel 38:13).

### *Justice At Jerusalem*

Gog's response will be by way of a fierce drive northwards to Jerusalem where "all the nations" will have been gathered "to battle" (Zechariah 14:2). Although lowly esteemed by the nations whose aspirations have long since deviated from the way of truth, Jerusalem will yet command their total absorption at this time of their extremity. The inexorable demands for energy, security and finally, survival, will compel the nations' attention to the drama unfolding in Israel. They will find themselves thrust into a cauldron of crisis, catalysed, seemingly, by things profane, and discover, while there, they are irreversibly involved in a holy judgment long foretold by the prophets.

The belligerent army will move north "like a storm ..... like a cloud covering the land", Jerusalem "shall be taken and the houses plundered and the women ravished; half of the city shall go into exile" (Zechariah 14:2). The "eternal Jewish capital" shall be prostrated in the dust of the earth; she will be violated by the heathen oppressors and reduced to a humility only a delinquent betrothed could know. The godless hordes will trample the insufficient Western defence underfoot; Israel will look, "but there (will be) no one to help"; "(She will be) appalled, but there (will be) no one to uphold" (Isaiah 63:5). This

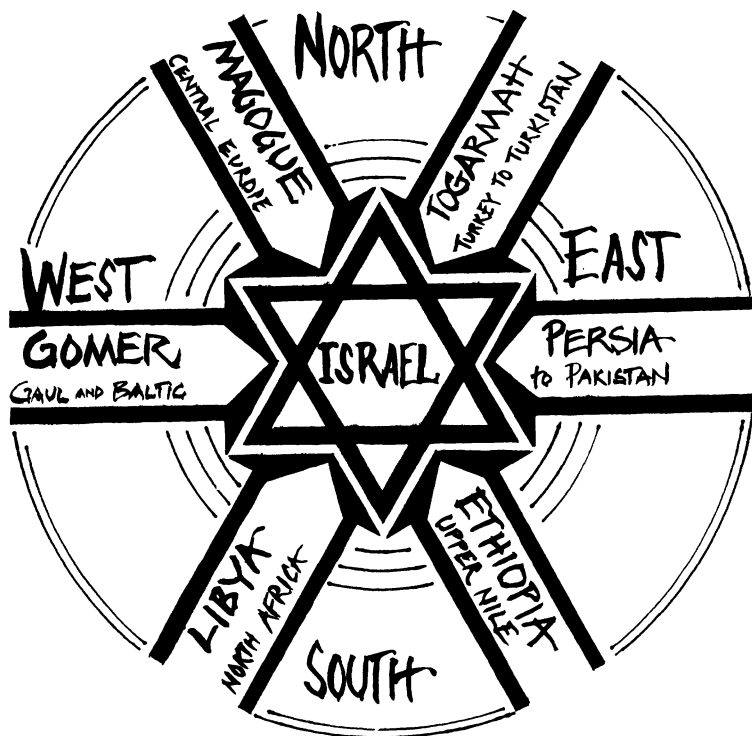
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4. Elpis Israel, p. 445, J. Thomas, 1850.

will truly be that "great day", whereof "none is like it," "a time of distress for Jacob" in which the arm of flesh will be inadequate to save (Jeremiah 30:7). But Zion's incapacity will be her Redeemer's opportunity, for God has the greatest stake of all in this drama, and certainly, His alone is the power to preserve it. "When He sees that their power is gone ..... the LORD will vindicate His people and have compassion on His servants" (Deuteronomy 32:36).

Being mindful of His promise that the land will be the inheritance of the saints forever, "Then will the LORD be jealous for His land, and pity His people.... (they) will no more be made a reproach among the nations" (Joel 2:18,19).

Joel saw in vision the multitude of nations gathered to Jerusalem, not so much to contest between themselves the prize of world dominion, but in so doing, to array themselves for judgment before the God whose intentions they have chosen to ignore. "Multitudes, multitudes, in the valley of decision! For the day of the LORD is near in the valley of decision" (Joel 3:14). The multitudes will principally involve the Gogian hosts of whom Ezekiel prophesied: "for there, in Israel, Gog and all his multitudes will be destroyed" (Ezekiel 39:11).



The elements of destruction will be divine and not human. The nations will be cowed and humiliated by the terrible forces of evil. Were God not to intervene in the crisis, the iniquitous armies would triumph and the world surrender to satanic rule. But the prophet long ago expressed his indignation at their wickedness and prayed not for their conversion or salvation, for their hearts by then will be hopelessly seared; he begged for their sudden and complete overthrow: "Bring down thy warriors, O LORD.... Put in the sickle for the harvest is ripe" (Joel 3:11,13). And the prayer will be answered in the remarkable intervention of Power incomprehensible: "the LORD your God will come, and all the holy ones with Him" (Zechariah 14:5).

He will come with terrible violence, for, "says the Lord GOD, my wrath will be roused. In my jealousy and in my blazing wrath I declare, On that day there shall be a great shaking in the land of Israel.... all the men that are upon the face of the earth shall quake at my presence, and the mountains shall be thrown down, and the cliffs shall fall, and every wall shall tumble to the ground. I will summon every kind of terror against Gog, says the Lord GOD; every man's sword will be against his brother" (Ezekiel 38:18-21). Such will be the terror inspired by the unleashed forces of Creation that in blindness and panic the combatants will turn their weapons on each other and suffer the horrible carnage wrought by their own mad tools of destruction.

In a scene of unrelenting devastation God will "enter into judgment with him; and (He) will rain upon him and his hordes and the many peoples that are with him, torrential rains and hailstones, fire and brimstone" (Ezekiel 38:22). "The LORD will smite all the peoples that wage war against Jerusalem: their flesh shall rot while they are still on their feet, their eyes shall rot in the sockets, and their tongues shall rot in their mouths" (Zechariah 14:12).

After momentarily pitching "his palatial tents between the sea and the glorious holy mountain," asserting his supremacy and savouring his glory as the unassailable universal governor, Gog "shall come to his end, with none to help him" (Daniel 11:45). The hosts shall "fall upon the mountains of Israel" and "for seven months the house of Israel will be burying them, in order to cleanse the land" (Ezekiel 39:4,12).

### *To The Ends Of The Earth*

While the nations' forces will be concentrated in Israel in the final hour, the extent of the holocaust will not be confined to that theatre. Neither God's effectiveness, nor to his discredit, man's destructive ingenuity, are limited to such narrow confines. "The clamour will resound to the ends of the earth, for the LORD has an indictment against the nations; he is entering into judgment with all flesh, and the wicked He will put to the sword" (Jeremiah 25:31). "Men shall enter the caves of the rocks and the holes of the ground from before the terror of the LORD" (Isa. 2:19).

Therefore, "watch at all times," said Jesus, "praying that you may have strength to escape all these things that will take place ..... for it

will come upon all who dwell upon the face of whole earth" (Luke 21:35,36).

### *Israel's Extremity*

And what of Israel in this their hour of final crisis? Will their endless trials and persecutions climax in their ultimate annihilation? Will the Guiding Hand that has governed all their affairs surrender them to the torch of the oppressor; will they too be blown in the wind like the chaff of the threshing floors "so that not a trace of them can be found" (Daniel 2:35)?

No, the promise rings clearly through the ages: "I am with you TO SAVE YOU, says the LORD; I will make a full end of all the nations among whom I scattered you, but *of you I will not make a full end.* (But) I will chasten you in just measure, and I will by no means leave you unpunished" (Jeremiah 30:11). The activity of these fearful days will be "a time of distress for Israel," for divine retribution will fall upon the people who alone have enjoyed God's special favour and who, despite it, have discounted their high calling. "They have healed the wound of my people lightly, saying 'Peace, Peace,' when there is no peace ..... Hear, O earth; behold, I am bringing evil upon this people ..... because they have not given heed to my words; and as for my law, they have rejected it" (Jeremiah 6:14,19).

God's ways, thankfully, are not men's ways, and in the execution of His designs more than one objective, frequently, is served. So it will be with the salvation of Israel. With no one to help and all seemingly lost, Israel will have no option but to implore their God for His speedy intervention. Their prayer will trigger His faithful response; but as always, His help will be given in strict compliance with His principles of propriety and only subsequent to necessary preparations. In conjunction with the great seismological shaking which will devastate vast tracts of the earth, there will appear to Israel the man they once rejected as their king.

### *"This Jesus .... Will Come In The Same Way"*

On Jerusalem's east side, the Mount of Olives will tremble at the intervention of Deity in the land. The mount "shall be split in two from the east to west by a very wide valley;" the people shall be panic stricken and "flee as (they) fled from the earthquake in the days of Uzziah, King of Judah." "And his (Jesus') feet shall stand on the Mount of Olives," so long ago the scene of his bitter betrayal, now the place of his reappearance in power (Zechariah 14:45; Acts 1:11).

### *"Every Eye Will See Him"*

This will be the climactic fulfilment of the exalted theme of all the prophets: the second coming of Christ, the King of Israel. This will be the time of which the Lord himself declared: "You will not see me again, until you say 'Blessed is he who comes in the name of the LORD'" (Matthew 23:39).

### *"Everyone Who Pierced Him"*

In the shadow of his peoples' destruction, "the Redeemer shall come to Zion" and "banish ungodliness from Jacob" (Isaiah 59:20; Romans 11:26). "Hosanna," will shout his retinue, "Hosanna to the Son of David; Blessed is he that comes in the name of the LORD: Hosanna in the highest." Initially perplexed, but daring to hope, his people will approach him asking, "Who is this? What are these wounds in thine hands? Then he shall answer, 'Those with which I was wounded in the house of my friends'" (Zechariah 13:6).

The ghastly crime of their fathers will sear the minds of the Jews then present. The vehement cry of rejection will echo in their ears: "We do not want this man to reign over us" (Luke 19:14). Now, after an absence of nearly two thousand years, Jesus will have "come again" and proven his identity as he proved it before to Thomas. The wounds of his crucifixion will evoke the same desperate plea for forgiveness and acceptance. "When they look on him whom they have pierced, they shall mourn for him as one mourns for an only child, and (they will) weep bitterly over him, as one weeps over a firstborn. In that day shall there be a great mourning in Jerusalem .... and the land shall mourn, every family apart" (Zechariah 12:10-12).

### *Repentance*

The overwhelming sense of grief at the Jews' long delayed acknowledgement of the Messiahship of Jesus will reduce God's people to the dust. In utter humiliation they will at last repent of their ghastly national crime and mourn exceedingly for their resulting years of persecution and pain. But in their abject despair, God "will pour out on the house of David and the inhabitants of Jerusalem a spirit of compassion and supplication," and in their surrender to the divine righteousness their sins will be covered and their uncleanness cleansed (Zechariah 12:10).

### *Renewal*

For centuries, Jews have been convinced that the Messiah, when revealed, will assume kingship on David's throne in Jerusalem, and now when their eyes are opened, and they recognise Jesus as their personal and national Saviour, they will rush to elevate him, "whose right it is," to the historic monarchical seat (Ezekiel 21:27).

What a stark contrast this will be to Jesus' last encounter with his natural brethren. "We have no king but Caesar," they cried as Pilate arraigned the Lord before them. And their choice of Gentile identity determined their dreadful destiny for two thousand years. Now, with their hearts heavy with remorse, as they humbly submit to the authority of their deliverer, a great and marvellous change will come over the country. The peace so long and earnestly prayed for, will, at length, be established, so that "from that day forward" there will be no more war in Israel for a thousand years (Ezekiel 39:2). The people will come to know that their very existence is, and always has been, testimony to the



Eternal Spirit's purpose to "save them" and all who choose their lot. In Jesus they will see the Spirit manifest, and in compliance with his righteous rule, they will delight themselves in an "abundance of peace" (Psalm 72:7).

### *Final Blessing*

Thus shall all apostate Christendom, Communism and Islam see the judgment executed upon them, and the house of Israel will know that the LORD is their strength "from that day forward." "Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! The LORD has taken away the judgments against you, He has cast out your enemies. The King of Israel, the LORD, is in your midst; you shall fear evil no more ..... he will rejoice over you with gladness; he shall renew you in his love ... 'I will make you renowned and praised among all the peoples of the earth, when I restore your fortunes before your eyes,' says the LORD" (Zephaniah 3:14-16).

### *The Proper Arbiter — Man or God?*

It is a phenomenon of modern society that man has elevated himself to be judge of all; "Man," he says, "is the measure of all things." Perhaps unconsciously, he sees himself as the supremely important element in the universe, and things are classified "good" or "bad" depending on man's perception of their impact on humanity.

The fallibility of the position is evident in the fact that human attitudes are various, and a consensus could therefore never be expected where profound and wide-ranging effects are experienced. Neither does the underlying concept of the essential integrity of man find support in the teaching of Jesus. He maintained that "there is none good but one, that is, God" (Matthew 19:17). In fact the idea of man having the capacity to achieve self-realisation is diametrically opposed to the divine estimation of the human condition. "The heart of man is deceitful above all things and desperately wicked. Who can know it," queried the prophet (Jeremiah 17:9). Certainly not man himself, he implied. "Religious humanism" can be seen then to be a contradiction of terms. The idea of self-fulfilment is inconsistent with endeavour to develop the mind of Christ. "It is the spirit that gives life, the flesh is of no avail" (John 6:63). "To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God; it does not submit to God's law, indeed it cannot; and those who are in the flesh cannot please God" (Romans 8:6-8).

It is with these thoughts paramount that one must approach the problem of reconciling God's devastating judgments at Armageddon with His profession of peerless love and justice. These are times when men have discarded God's counsel and allowed their natural desires to take free course. The inevitable upshot of such abandonment will be realised in the catastrophe of the end time. It is essentially true that

men are punished by their sins, not for them. The nations are kindling the furnace of their own destruction and having rejected the precepts of peace and conciliation, God has given them up to their reprobate minds and improper conduct (Romans 1:28). "(They) who sow to (their) own flesh will from the flesh reap corruption" (Galatians 6:8).

A very few men have recognised the inevitability of a day of reckoning. They have realised the incompatibility of man's wantonness with the righteousness of God; they have known the necessity for the removal of the evil that good may prevail. Thomas Jefferson was such a man. No more telling testimony to his spiritual perception could be found than these his words inscribed on the Jefferson Memorial in Washington, D.C. "Can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God? *Indeed I tremble for my country when I reflect that God is just (and) that His justice cannot sleep forever.*"

The horrors of Armageddon will be the direct result of man's conscious choice to abandon liberty for licence and pursue only self-gratification. At this great crisis of the nations, God, according to His promises, will intervene, for "except those days should be shortened, there should no flesh be saved" (Matthew 24:22). Certainly, He will allow man's folly to progress to its ultimate tragedy, but His motive in abstention is not indifference. The sad fact of human nature is that neither pleading nor reasoning can prevail over its selfishness. Indeed the sacrificial mission of God's own Son has had little general effect on the high mindedness of those he came to save. "If favour is shown to the wicked, he does not learn righteousness, (but) when thy judgments are in the earth, the inhabitants of the world will (finally) learn righteousness" (Isaiah 26:9,10).

God's judgments will be severe, for they will ensure the end of human lust and carelessness, but they will be curative, not vindictive. His longsuffering exhausted by the intransigence of flesh, God, will "put the wicked to the sword" and "the clamour will resound to the ends of the earth" (Jeremiah 25:31). Men will be forced to acknowledge the insufficiency of human government, the cancerous perversities of the race will be exsected, and the earth will glow with renewed splendour under the beneficent administration of the only man qualified to reign.

"The haughtiness of man shall be humbled, and the pride of men shall be brought low; and the LORD, alone will be exalted in that day" (Isaiah 2:17).

## CHAPTER 11

*“The purest system of morals ever before preached to man has been adulterated and sophisticated by artificial constructions into a mere contrivance to filch wealth and power to themselves: rational men, (are) not able to swallow their impious heresies. In order to force them down their throats, (the priests) raise the hue and cry of infidelity, while themselves are the greatest obstacle to the advancement of the real doctrines of Jesus, and do, in fact, constitute the real Anti-Christ.”*

Thomas Jefferson: To S. Kercheval, 1810

## TRANSITION

The countries first restored to prosperity by Christ will be those first smitten by Gog. The Messiah will deprive all the nations in the mid-eastern belt of their dominion, but under his benevolent reign “their lives shall be prolonged for a season and a time”, or a thousand years. The surrender of their affairs to the Son of God will constitute an incalculable blessing to them all. Physically, the lands will regain the fairness and luxuriance they once enjoyed. Socially, the people will delight in the sweet justice and quiet resolution that will contrast so markedly with their recent turbulent past.

The land of Judah having first been restored (Zechariah 12:7), God will “send survivors to the nations ..... to the coastlands afar off that have not heard (His) fame or seen (His) glory; and they shall declare (His) glory among the nations” (Isaiah 66:19). These “survivors” will be the redeemed of the LORD, who having been made immortal “kings and priests unto (their) God”, will be commissioned to proclaim “the millennial good news to those who dwell on earth, to every nation and tribe and tongue and people” (Revelation 14:6).

### *The Global Gospel*

To those far removed from the scene of Jesus’ victories, this “good news” will reiterate the purpose of God and explain the recent amazing events in the context of its progress. The message will go forth to earth’s remotest bounds that the resurrection and immortalisation of all the faithful has been accomplished, that the Lord Jesus Christ has

returned to earth in power and ascended the throne of King David in Jerusalem; that he is inviting the allegiance of all nations to himself; that he will exercise justice in the earth, establish peace, and wipe away the tears from the faces of all people. His reign will change the entire structure of the world. Through him will men be enlightened and blessed by true knowledge. If people accept his invitation to submit to his kingship, "they shall sit every man under his vine and under his fig tree, and none shall make them afraid" (Micah 4:4).

### *Revolution In Rome*

As they make this promise of provision, Christ's ambassadors will warn of coming judgment and the fate of the counterfeit church. The destruction of Rome and the overthrow of all the world's governments will be made certain. Men will be called upon to abandon these spiritual and temporal institutions and save themselves from the impending calamities of revolution: "Fear God, and give glory to Him" (Revelation 14:7). A last warning against Romanism will resound worldwide: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (Revelation 18:4,5). Their return to God will be the condition for the peoples' liberty. In reconciliation alone will lie a way of escape.

This will be a fascinating and extraordinary time when the clergy of all orders will be confronted by the resurrected Apostles and Saints. In the face of these vindicated righteous ones, the impostors will be proved to be liars. Many of the deceived will, for the first time, perceive the issues of the Kingdom clearly. To the LORD "shall the nations come from the ends of the earth and say; Our fathers have inherited nought but lies, worthless things in which there is no profit" (Jeremiah 16:19).

### *Counsel Contrary*

The efforts of the Establishment will still, however, be earnestly directed towards counselling rejection of the divine message. If wise men occupied the Offices of Power they would doubtless hurry to "serve the LORD with fear, with trembling kiss his feet" (Psalm 2:11), but the world's experience is that few prudent men find their way into either ecclesial or secular authority. Certainly, when "the LORD will rise upon (them) .... darkness shall cover the earth, and thick darkness the people" (Isaiah 60:2). Truth's light will make little impression. When the pope and government heads hear the claims of Jesus in Jerusalem we should not expect that they will surrender their crowns and prostrate themselves at his feet. Proud men will not be disposed to accept their destiny until they have been broken with the rod of judgment.

### *Rome Erased*

God has promised to give the nations for an inheritance to Jesus and his brethren; the ends of the earth are to be their possession (Psalm

2:6-8; Revelation 2:26). "The nation and kingdom that will not serve (God, must therefore) perish; those nations shall be utterly laid waste" (Isaiah 60:11). As the Babylon of the Chaldees was decimated for its sins against the God of Israel, the Roman Babylon<sup>1</sup>, having made herself "drunk with the blood of the saints", will suffer the vengeance of the Almighty. Rome's crimes have far exceeded those of the Chaldeans. It has been in God's own Name that her hideous deceits have been practised. She will not therefore simply be left desolate upon the Seven Hills (Revelation 17:9); "her plagues shall come in a single day, pestilence and mourning and famine, and she shall be burned with fire; for mighty is the Lord God who judges her" (Revelation 18:8). After the example of Sodom which for its wicked lasciviousness was consumed in burning asphalt, the Roman Sodom will be sent crashing and burning into the volcanic subterranean. With the utmost violence her glory and delights will be forever erased, "and the kings of the earth, who committed fornication and were wanton with her, will weep and wail over her when they see the smoke of her burning" (Revelation 18:9).

### *No Profits For Prophets*

Those who bemoan Rome's destruction will be the degenerates who have profited by her contrivances. The fall of the papacy will ruin their imposture and deprive them of their illicit gains throughout the world. Papal wares will cease to be of any value; all demands will suddenly stop, "for no man buyeth their merchandise any more" (Revelation 18:11). Who will trade in souls at the Roman bazaars when the "Vicar of Christ" is exterminated and his church consigned to the depths of the earth?

### *"Christian" Conspiracy*

But while the eyes of a multitude will be opened to the hypocrisy of Christendom, the clergy will play out their roles to the last. As the priests have historically urged "Christian" nations to war under the banner of the cross, so will they exhort their governments to resist the claims of the Jewish "usurper". Once again they will succeed in deceiving men whose ears will itch for the comfort of their lying words. They will attribute the fall of "the eternal city" to natural catastrophe and prophesy confidently of victory over the King of the Jews. "Why," it may be asked, "do the nations conspire, and the people plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and his anointed, saying, 'Let us burst their

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1. It is beyond the scope of this book to illustrate how the rites and beliefs of the modern Roman Catholic Church reflect the ancient practices of Babylonian paganism. For incontestable evidence that Romanism gives heed only to "seducing spirits and doctrines of devils" (1 Timothy 4:1), the reader is referred to *THE TWO BABYLONS*, Alexander Hislop, (Loizedux Brothers, N.Y.); *BABYLON MYSTERY RELIGION*, Ralph Woodrow (P.O. Box 124, Riverside California); and *THE RISE AND FALL OF ROME PAPAL*, Robert Fleming (Howston & Stoneman, Paternoster Row, 1849).

bonds asunder, and cast their cords from us.' He who sits in the heavens laughs; the LORD has them in derision. Then he will speak to them in His wrath, and terrify them in His fury, saying, *'I have set My King on Zion, my holy hill'*" (Psalm 2:1-6).

### *Catholic Collapse*

National armies will rise in antagonism to the power in Jerusalem; "the nations (will) roar like the roaring of many waters, but He will rebuke them, and they will flee far away, chased like chaff on the mountains before the wind and whirling dust before the storm. At evening time, behold, terror! Before morning, they are no more! This is the portion of those who (would) despoil us, and the lot of those who (would) plunder us" (Isaiah 17:13,14).

By this swift and decisive action will Latin Catholic Superstition be eradicated from the countries once enslaved by it. They will be purged in preparation for "the Kingdom of our LORD and of His Christ" (Revelation 11:15). Thus will God "avenge the blood of his servants, render vengeance to his adversaries, and be merciful to his Land and to his people" (Deuteronomy 32:43).

### *Transition To Truth*

These years of violent justice will be the most important and terrible of the world's history. They will be the time of the nations' transition from "self government" to the government of Christ and his brethren. By this means alone can preparation be made for the millennial reign of peace and righteousness. Only when all Christ's adversaries are subdued will the surviving people be enabled to rejoice as the reconciled people of the Son of God. In Him, and in His father Abraham, will all the families of the earth then be blessed (Galatians 3:8). In place of spiritual impostors will the people be ministered to by "pastors according to (the LORD'S) heart which shall feed (them) with knowledge and understanding" (Jeremiah 3:15). The "consolations of religion", sold at enormous cost by the Apostasy, will be supplanted by the influence of pure and victorious power. "The veil that is spread over all nations" (Isaiah 25:7) will be lifted by the divine hand and the knowledge of God's glory will illuminate the earth. Freed from spiritual slavery, the people will look back on their degradation and insanity in amazement. They will rejoice in the liberty of the truth and delight in hearkening to the God of Israel; "He will teach (them) of His ways, and (they) will walk in His paths; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem" (Isaiah 2:3).

## CHAPTER 12

*“Indeed, Mr. Jefferson,  
what could be invented  
to debase the ancient  
Christianism, which  
Greeks, Romans, Hebrews,  
and Christian factions,  
above all the Catholics,  
have not fraudulently  
imposed upon the public?”*

John Adams: To Jefferson,  
December 3, 1813.

### THE PROGRESS OF APOSTASY

It may seem incredible that the repeated warnings of the enthroned Lord Jesus should be so intractably rejected by the adherents of Rome. Certainly, when seen as the climax to the association of the largest church in Christendom with the Master of her profession, the prospect is amazing and, perhaps, bewildering. On the other hand, such an extraordinary drama is not, as we shall see, without precedent, and the facts of the church's standing being known, it is actually the predictable outcome of its policies.

The tragedy has its beginnings long before the establishment of the Christian church. It began with a subtle suggestion that so appealed to man's vanity that in its pursuit he spurned fellowship with God and pioneered a course of life estranged from his Maker. His days thereafter were cursed with the ills of mortality.

#### *Dust, Death, Deceit*

In the beginning, God declared that man, without qualification, was dust, and if disobedient to the law of the Creator, he would die and return to the dust. In this “dying”, there was no connotation other than “death” (Genesis 3:19). But the serpent, endowed with speech to express its amoral perceptions, “said to the woman, ‘*You will not die ..... your eyes will be opened and you will be like God, knowing good and evil*’” (Genesis 3:5). This was a speculation not entirely devoid of truth, for by their transgression the novitiates did know evil as well as good. But the expression of uncompromised deathlessness was exposed by bitter experience to be a lie, and made the tempter “a liar, and the father of a lie” (John 8:44). This lie, when foolishly accepted and acted upon, brought the deceived under the very sentence of death that proved it false.

From the day of that first transgression to the present, the children of the first liar have never finished propounding the same ill-conceived untruth. In defiance of the plainly revealed truth of mortality, the imaginings of unenlightened flesh declare the deathlessness of the essential element of man. God, they say in effect, did not quite mean what He said, rather "it is the body that dies, and the soul, when disembodied, lives forever."

### *The Sophisticated Soul*

Spiritual institutions of every style have ceaselessly endeavoured to satisfy themselves that this foolishness is true. Pagans, Catholics, Mohammedans, Protestants and Jews, all profess that every human being has within the body a divine and immortal entity. The soul has been credited as being the thinking, moral constituent of the human frame; it is the soul, it is said, that may be categorised virtuous or wicked; it continues in life when the body decays, and departs automatically for heavenly bliss or torments in hell. To escape the charge of total denial of resurrection, some Christians assert that after a time the immortal soul will somehow return to earth to be joined to a resurrected body, then escape again to ethereal remoteness. Just what purpose this incredible sequence is designed to serve is unclear, but it makes a mockery of resurrection and judgment and has been instrumental in turning many sensible men from any entertainment of religion.

### *The Simple Soul*

The Bible's teaching concerning human nature is clear: "the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7). Now this is exceedingly simple. God fashioned man from the earth's natural elements. When He animated the creature, he became a living soul. "Living soul" then is a description of man, a living, breathing frame. It does not relate to a part of the human being but to the entirety. The term carries no connotation of immortality. It also describes fish (Genesis 1:21), cattle (Genesis 1:27), birds (Genesis 1:30) and men. It is said to be capable of breathing, expiring, dying, eating, drinking, fainting, and fasting. It possesses flesh, hands, lips and blood and can be slain, burnt, beheaded and torn.<sup>1</sup>

### *The Pagan Parade*

There are none so deaf as those who will not listen, and despite God's warning and subsequent imposition of mortality, man has clung desperately to the futile hope of natural deathlessness. So ingrained in his culture did this delusion become, virtually all the ancient religions embraced the doctrine of the soul's immortality. It became firmly embedded in the pagan doctrines of Chaldea, Babylon and Egypt cen-

1. Leviticus 4:2-4; 5:4; 7:20; 17:15-16; Joshua 10:28; 11:11; Job 31:39; Psalm 7:2; 35:13; 107:5; Isaiah 32:6; 47:14; Jeremiah 2:3-4; Revelation 16:3; 20:4.



turies before the Christian era but it is instructive that whereas nearly all ancient religious literature rested heavily on this idea, *the Jewish scripture knew nothing of it*, for “the doctrine of the immortality of the soul is omitted in the law of Moses.”<sup>2</sup> Significantly, it was to the Jewish people that the true oracles of God were entrusted.

It was in mystic Babylon that the idea of the immortal soul established itself particularly strongly. The correspondence of Babylonian and Christian church ideas on this matter is remarkable.

“The Babylonian belief in a future life rested evidently in the first place on the conception of the soul as an individual entity which forsakes the body at death. The body was regarded as done with when with the last breath the soul had forsaken it.”<sup>3</sup>

It is a shame that Israel gleaned these ideas from pagan mythology while living as a captive people in Babylon. Babylon and Egypt were the homes of the speculation, and upon their return from the Babylonian exile, the Jewish Pharisees added the doctrine of a disembodied state to their once pure system of religion.

As the Greek ethos evolved and assumed ever greater authority in the ancient world, the idea was proposed with increasing sophistication. The philosopher Pythagoras taught the pre-existence and transmigration of souls. After him it was advanced by Socrates, the celebrated heathen philosopher, and later, with wide acclaim by Plato. The Platonists exerted a wide influence, and at length their beliefs permeated the ranks of the early Christians. Probably it was Origen, a brilliant Greek scholar who lived from 185 to 254, who did more than any other man to make natural immortality an accepted doctrine of Christianity.

### *Corrupt Christianity*

After Origen's conversion, he sought to reconcile the precepts of Christ and the apostles with Greek philosophy of the Platonic variety. In this, in measure, he succeeded. “Philosophy imprudently adopted by Origen and other Christians did immense harm to Christianity. For it led the teachers of it to involve in philosophic obscurity many parts of our religion, which were in themselves plain and easy to be understood, and to add to the precepts of the Saviour no few things of which not a word can be found in the Holy Scripture. Finally it alienated the minds of many in the following centuries from Christianity itself, and produced a heterogeneous species of religion, consisting of Christian and Platonic principles combined.”<sup>4</sup>

From the second century forward, various heretic factions in the church propounded many things utterly subversive of the gospel of Christ. One of these was that “the resurrection is past already” (2 Timothy 2:18), a conclusion predicated on the seeming futility of a fu-

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2. Edward Gibbon, “Decline and Fall of the Roman Empire,” 15th Chapter.

3. Dr. Alfred Jeremia's “Babylonian Conception of Heaven and Hell,” (Ancient East Series).

4. Dr. Mosheim, Ecclesiastical History, Vol. 1, p. 157.

ture resurrection for immortal souls that passed as a matter of course into either heaven or hell.

### *Ultimate Error*

In their consideration of Christ, the false premises of Gnostic rationale led the apostates into more serious error. The real Son of God, they reasoned, was the immortal soul that resided in the body of Jesus. The necessary conclusion to be drawn from this was that the Son of God, being immortal, did not, and could not, die upon the cross; his death was only apparent. Some compromised this absurdity by attesting that Jesus indeed had died but had not been of the same substance as we. His nature, they claimed, was immaculate, free from all the emotions and affections of the race. Contrariwise, the apostle Paul taught that Jesus "himself partook of the same nature" as all humanity, and "he had to be made like his brethren in every respect" (Hebrews 2:14,17). If the principle of corruption had not affected the flesh of Jesus, or if he were not flesh, he could not have been tried in all points as we are (Hebrews 4:15). Neither could there have been a victory over sin, for the arena would not have been appropriate to the battle (Hebrews 4:15); nor could he have borne our sins *in his own body* on the tree (1 Peter 2:24).

Nevertheless, the confusion of Jesus' mortal *nature* with his pure and holy *character* has continued into Christian orthodoxy.

And more than any other doctrine, the dogma of "*the sacred heart*," the immaculate Jesus, has served to identify the Anti-Christ.

The apostle John wrote of Anti-Christ's manifestation in just these terms. "Many deceivers have gone out into the world"; these were the false prophets, the Gnostic teachers, "*men who will not acknowledge the coming of Jesus Christ in the flesh; such a one is a deceiver and the Anti-Christ*" (2 John 7). The supposed immaculate nature of Jesus was the germ of the Catholic apostasy that matured into the institutionalised system of Anti-Christ. All who received this tradition became part of the Mystical Body of Babylon, the Mother of Harlots and Abominations of the Earth (Revelation 17:5).

### *Mary Made Immaculate*

To avoid obvious inconsistency, the church saw the necessity to invent an immaculate nature for the mother of Jesus, for Holy Scripture asks: "Who can bring a clean thing out of an unclean?" (Job 14:4) and "How can he be clean that is born of woman?" (Job 25:4). So developed the blasphemy of the immaculate virgin, a woman immune from the defilement of the flesh, untouched by the curse upon the race. It has been of small concern to the lawyers of Rome that Paul maintained that "death spread to all men because *all men sinned*" (Romans 5:12). Such inconsistencies are rolled over by the oracles of the Holy See. By his magic decrees are absurdities translated into marvellous mysteries.

### *The Price of the Pope's Protection*

These succeeding heresies culminated in the debauched papacy of

Leo X, from AD 1513-21. By the time this individual bargained successfully for the assumption of "divine honours", the doctrinal foundation for the most audacious profanities had been amply laid. The notion of the soul's immortality was sufficiently advanced to spawn the invention of purgatory, a supposed third state of confinement for emancipated souls. With this, the fabrication was ready for the most brazen spiritual fraud ever practised by the church. The papacy established a reign of terror over the European church and through threats and deceit extorted vast sums of protection money from a hapless laity.

Perhaps the most effective and bizarre money-making ruse devised by the popes was the marketing of indulgences, pardons for sins. For the price of a glass of beer, the hire of a harlot, or carnal relations<sup>5</sup>, indulgence vendors would issue letters of pardon to the credulous. These guaranteed exoneration from the soul's "horrible torments."

The deception was practised particularly wickedly by Johann Tetzel, a Dominican friar. After Pope Leo X had closed the Bible to the common people, he made a decree that gave unrestricted licence to the wily Tetzel: "We, with the approbation of the sacred council, do condemn and reprobate all *those who assert that the intellectual soul is mortal*, or one and the same in all men, and those who call these things in question; seeing that the soul is not only truly, and of itself, and essentially the form of the human body, as is expressed in the canon of Pope Clement V, published in the general council of Vienne, but likewise *immortal....*"

Invested with the authority of the pope, Tetzel trooped from town to town playing on a superstitious multitude. A red cross he carried had "as much efficacy as the cross of Christ", he said. "Pay .... and you shall be forgiven ..... Indulgences save not the living alone, but they also save the dead .... The moment the money clinks at the bottom of the chest, the soul escapes from purgatory and flies to heaven ..... *Our Lord God no longer deals with us as God — he has given all power to the pope.*"<sup>6</sup>

### *Some Light Out of Darkness*

The mysteries of Egypt had migrated from the Nile to the Tiber; the Dark Ages ensued and totally eclipsed the light of the gospel. As the saints of the Most High were "worn out," the "Pious Fraud" became universal. But from the thick masses of ignorance and deception there emerged a man, himself a priest of Rome, who voiced strong protest at the crimes of Christendom and incited a revolt against the dictatorial office of the pope.

Martin Luther knew that the significance of the Greek "ho antichristos" — the Anti-Christ — was not "an enemy of Christ," but "an anointed one *substituted* for Christ", a usurper of the rights of the true. "Anti" in the Greek has the force of *instead, equal to, corresponding to*. Having had his eyes opened by the flagrant immorality of all classes

5. W. Durrant, *The Story of Civilization*, Vol. 6 p. 23.

6. H. Grattan Guinness, *Approaching End of the Age*, p. 181.

of the clergy, Luther came to recognise in the arrogant presumptions of the church and the nature of its false doctrines the fraudulent *substitute* for Christ's brotherhood. "No-one can imagine what sins and infamous actions are committed in Rome," he said, "they must be seen and heard to be believed. Thus they are in the habit of saying, 'If there is a hell, Rome is built over it'."<sup>7</sup>

Luther was effective in arousing people to assert their rights. His efforts gave many at least partial liberty from the bondage of religious tyranny. The Romish system was exposed as "the wicked one" long prophesied as the scourge of the simple. Much of Anti-Christ's glory was tarnished and his divine bombast belittled. But to fully expose the fallacy of the underlying doctrine of deceit — the immortality of the soul — was too great a work for one man; the entrenched delusion had formidable support. Nevertheless, Luther registered his protest at various of the pope's pretensions, and amongst them, his pronouncement of natural immortality: "It is certain that it is not in the power of the church or the pope to establish articles of faith, or laws for morals or good works . . . . But I permit the pope to make articles of faith for himself and his faithful such as . . . the pope is emperor of the world, and the king of heaven and God upon earth, *the soul is immortal*, with all those monstrous opinions to be found in the Roman dung-hill of decretals."<sup>8</sup>

### *From Scripture To The Stake*

Rome's position of ecclesial authority was undermined greatly about this time by a man who did much to place Holy Writ in the hands of the common man. Having been shamefully prevented by the church authorities from publishing an English version of the Bible in England, William Tyndale removed to Germany and eventually succeeded in printing a new and excellent translation there. Tyndale's translations later became the basis for the King James Version of the Bible, arguably the most faithful ever produced. This scholar's exhaustive studies led him to some unpopular conclusions: "In putting souls in heaven, hell and purgatory, (the pope) destroys the arguments wherewith Christ and Paul proved the resurrection." Tyndale's integrity had him branded a heretic. He suffered the fate of thousands of Rome's adversaries who were shot, stabbed, stoned, drowned, beheaded, hanged, drawn, quartered, impaled, starved, and otherwise violated. Tyndale's was a common style of death; he was burned at the stake.

### *Protestants Proliferate*

As a result of the labours of the Reformers, the remainder of the sixteenth century witnessed the formation of many protestant churches, all motivated by the conviction that the self-acclaimed Vicar of Christ was none other than Anti-Christ. The Lutheran Church established it-

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7. History of the Reformation, p. 56.

8. Luther's Works, Vol. II folio 107. Wittenberg, 1562.

self in Germany, one half of the church defecting from Rome; the Presbyterians began meeting in Holland and Scotland, the Congregational Church in England. The early British Church sought to reorganise itself as the Church of England.

### *Revelation Revised*

Catholics recognised the imperative need to counter the drift from Rome by propagating some new and compelling invention. Their need was satisfied in a commentary on the Book of Revelation compiled by Francisco de Ribera, a Spanish Jesuit priest. Until Ribera's thesis was published as footnotes in the Catholic Vulgate edition of the Bible, the prevailing interpretation of Revelation proposed the book to be an outline of events from the time of the apostles to the second coming of Christ, a span of some 2,000 years. The outstanding features of the papal system could be easily recognised and it was the book's uncompromising exposure of the Apostasy that assisted the Reformers in positively identifying the Antichrist. All the Protestant authorities accepted this "Historicist" view of Revelation implicitly.

Ribera took the searching glare of prophetic light off Rome altogether. He applied almost all the events of Revelation to a seven year period in the future immediately prior to the second advent of Christ. The Church of Rome finds no place in the interpretation whatever, while the Antichrist appears as a particular satanic ruler who will assume universal dictatorial powers for three and a half dramatic years.

Ribera's subterfuge required an abandonment of the prophetic time keys. Although Revelation says distinctly of itself that it is a book of sign, that is, it rests heavily on the use of symbols, and the prophetic time periods when so understood perfectly represent the most important eras in Christendom, Ribera maintained that the 1260 day and 2520 day periods must be taken as literal periods of three and a half years and seven years respectively. Not the least shortcoming of this radical interpretation was that it left nearly 2000 years of Christian history, this most eventful period between the Advents of Christ, quite without prophetic reference in the Word of God. Could this equate with the "absolutely certain word of prophecy" to which the apostle Peter suggested "you do well that you take heed, as unto a light that shines in a dark place, *until the day dawn, and the day star arise in your hearts*" (2 Peter 1:19)?

The Protestants of Ribera's day were not fooled for a moment by such a dishonourable interpretation. The driving force behind the work was clear: Rome's position in God's purpose was revised from being that of the chief enemy of truth to something unidentifiable by Scripture; that void could be filled once more by the self righteous rhetoric of Rome's clergy and the Protestants could thereby be encouraged to view the Roman Catholic system favourably again. Ribera's futurist ideas were dismissed out of hand.

### *A Waning Witness*

Time took its toll of Protestants' integrity. To maintain their witness against such a despotic authority required courage and reasoned polemic of a high order. Predictably, when the crisis somewhat subsided, spirited refutation waned. The fires of the Reformation burnt low; intense Scriptural investigation lost favour.

### *The Scriptural Slump*

The outstanding feature of modern Christian development has been an appalling lack of interest in the Bible. Tradition has been substituted for the apostolic recommendation to "prove all things and hold fast that which is good" (1 Thessalonians 5:21). Tragically, the doctrine basic to all error — the immortality of the soul — has, despite Luther's exposure of the fallacy, been perpetuated, even, ironically, by the church of his founding.

As general Scriptural knowledge deteriorated, Revelation in particular became a sealed book. The amazing situation developed wherein people professing subjection to the Bible as a whole, declared Revelation, because of its unintelligibility, to be useless, and even dangerous! Extreme ecclesial opinions considered it "weird and *un-christian*."<sup>9</sup> A modern Bible dictionary frankly concedes: "The last book of the Bible is, for most Christians, one of the least used and most difficult. A few passages from it are well known and well loved, but for the most part *modern readers find the book unintelligible*. This is largely because the book abounds in symbolism of a type we do not use and to which *we no longer possess the key*."<sup>10</sup>

The short reason why Revelation is not understood is that people approach its study with ideas that cannot be harmonized with it. Revelation reveals scenes and events enacted *upon the earth*. The national arrangements depicted are consistent with those prophesied in the Old Testament, and although the symbolism may no longer be in common church use, it is derived entirely from the Old Testament prophets. The application of these keys renders Revelation comprehensible to any unprejudiced student. But as long as peoples' theology fixes their attention upon heaven and hell and an imagined disembodied existence after death, they will never come to an understanding of its truth.

It was into this vacuum of prophetic understanding that Ribera's interpretive theories re-emerged in modern guise. It is said that when the Anglican Archbishop Howley appointed one Samuel Maitland as librarian at the church's Lambeth Palace in 1838, Maitland discovered Ribera's treatise, became intrigued by it and finally arranged for its publication. A reader particularly impressed by the work was John Nelson Darby, a member of the Plymouth Brethren sect, and he in turn published and distributed it far and wide.

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9. Dr. Salem Bland.

10. New Bible Dictionary (1962) — The Inter-varsity Fellowship, p. 1093.

### *Futurist Fervour*

As world events have gained momentum and the onset of unprecedented international crises have extended men's thoughts beyond the immediacy of the day, there has been a spectacular, if shallow upsurge of interest in Bible prophecy. The force of events has pressed people's enquiry into coming developments. Something of a predisposition to inevitable doom has created a market for the trader in apocalyptic prophecies. Everybody from novelists to film makers has capitalised on the public's appetite for future sensation and not the least of the opportunists have been the proponents of the futurist interpretation of Revelation.<sup>1</sup> Christian bookstores are regular stockists of futurist expositions. Some of these publications are selling in their millions.

### *From Protestant To Fellow-Traveller*

The irony of the re-emergence of this Roman fabrication is that its most zealous advocates are evangelicals whose roots are firmly embedded in the 16th century Protestantism that so stridently denounced it as a fraud. The "immortal soul" and its doctrinal paraphernalia has been transported from the Middle Ages into the modern era by naive fellow travellers. Their activities have been a shame to their wiser spiritual forebears. Having escaped its dangerous exposure to the opened Scriptures of the Reformation, the "immortal soul" and its futurist-prophecy companion will be destroyed at the coming of Christ, but in the meantime, were Ribera alive to view it, he could be nothing but surprised and elated to see the sons of his enemies serving his deceitful cause so well.

### *The Dreadful Delusion*

The danger inherent in the futurist interpretation is far greater than in the mere acceptance of notional error. Not only are its believers denied the confirmation of faith afforded by an intelligent appreciation of events unfolding in accordance with the historicist understanding, they are at once prepared for events that will not happen and are unprepared for events that will! In this case, in fact, by a strange interjunction of beliefs and realities, there threatens not so much an unpreparedness for coming events but gross error in the identification of the chief activist. The dreadful truth is that an acceptance of futurist theory leads to the conviction that the outstanding works to be rendered by Christ at his return will be performed not by Christ, BUT BY ANTICHRIST!

The Lord Jesus, as this book has detailed, will effect grand and sweeping changes at his second advent. These are the very accomplishments which the futurist theorists are claiming will distinguish the Antichrist! Through the whole spectrum of Christian churches, ministers and priests are preparing their people for disastrous involvement in this great drama. It is Antichrist, they say, who will emerge as world ruler for seven years. He will exercise supernatural powers and distin-

guish his claims by vanquishing the armies of Russia as they storm into Israel; he will enter into a special covenant with the Jews, guaranteeing them peace and security as reward for their co-operation; he will direct the construction of a magnificent temple in Jerusalem which he will ultimately establish as his headquarters and from there claim to be God manifest on earth; he will require the respect and submission of all nations and the effect of his administration will be a deceptive peace. Be not misled, the priests are warning, these will be the works of the Antichrist!

The incredible culmination of these fraudulent warnings will be the rejection by Christians of Christ! When Russia attacks Israel and the expected sequence of events begins to unfold, the clergy will galvanise their flocks in determined antagonism to the leader soon to emerge. The world's media will broadcast reports of inexplicable power putting the Soviets to rout. The response of the church will be taken up by the governments of its favour: "Resist the Jewish leader! His claims are untrue. This is a force of evil. The Antichrist has come!"

Christ's appeals to the world will be denied. To all in ignorance of the Hope of Israel the momentous events surrounding Christ's coming will only be explicable in the context of Rome's allegations. Peoples' security will be sought in institutionalised authority; recourse will be made to the historic guardian of the apostate faith. But in the face of the forces of revolutionary truth, the church's protection will prove devastatingly inadequate. "The Lord Jesus will slay him with the breath of his mouth and destroy him by his appearing and his coming" (2 Thessalonians 2:8).

Those deluded by the pretensions of Rome will be left in dire straits. Their fate has long been spoken of in unequivocal terms. The price of mistaken allegiance is absolute: "all who dwell on earth will worship (the beast), *every one whose name has not been written .... in the book of life*" (Revelation 13:8). When the "beast .... goes .... to perdition ... the dwellers on earth whose names have not been written in the book of life will marvel to behold the beast" (Revelation 17:8). All involved in worship of the Antichrist will be excluded from the company of the redeemed. When the Roman system passes tumultuously into everlasting destruction, those who sheltered in its porches will marvel at its passing. They will be left distraught and dismayed, "having no hope and without God in the world" (Ephesians 2:12).

### *Reason For Rejection*

This monumental error of allegiance will be the dreadful climax to centuries of apostasy. It will develop out of peoples' unwillingness to seek individual reconciliation with God in their day of opportunity. If they have cared for religion at all, it has only been to the extent that they have subscribed to an institution they have trusted to represent their spiritual interests. They, at that point, have considered their obligations fulfilled, and the church has abrogated their trust in its relentless pursuit of social eminence. Truly, the tragedy is developing di-



rectly out of peoples' refusal to learn the truth of God's provision for man's mortality. It is the inevitable upshot of *the great delusion of immortality* that religious charlatans have peddled throughout the history of civilisation. The apostle Paul foreknew that the dynasty of Antichrist would "be with all power and with pretended signs and wonders, and *with all wicked deception for those who are to perish, because they refused to love the truth and so be saved. Therefore God sends upon them a strong delusion, to make them believe what is false, so that all may be condemned who did not believe the truth but had pleasure in unrighteousness*" (2 Thessalonians 2:9-12).

### *A Powerful Precedent*

The prospect of the Christian church being so ignorant of its head's designs as to reject him in his hour of triumph would strain the limits of credulity .... if there had not been an historical precedent of very similar style. Jesus, once before, "was despised and rejected by men" (Isaiah 53:3), the very men who eagerly awaited his coming.

There were many Jews who knew beforehand of the times of the Lord's appearance in Israel. Daniel's prophecies included a prediction of the coming of the Messiah. In the language of the prophecy, "seventy weeks (were) determined upon (the Jewish) people .... (until) Messiah (should) be cut off ..... to make an end of sins." The period began at the Jewish return from their Babylonian exile, particularly Artaxerxes' "commandment to restore and build Jerusalem" (Daniel 9:24,25). History records the king's decree to rebuild Jerusalem in the year 456 BC and on the basis of a day being representative of a year, that is, seventy weeks signifying 490 years, thoughtful Jews were highly anticipatory of Messiah's coming in the era of Jesus' birth. Their expectancy was heightened by reports of the visit of the wise men to Herod enquiring after the infant who was to become the King of the Jews. Then John the Baptist stirred up great excitement in his declaration that he preceded one far greater than himself.

This was the social temper of the Jewish people when Jesus appeared amongst them, and his years of ministry would have resolved all conjecture as to his identity.

"The Spirit of the Lord is upon me,  
because He has anointed me to  
preach good news to the poor.  
He has sent me to proclaim  
release to the captives  
and recovering of sight to the blind,  
to set at liberty those who are oppressed,  
to proclaim the acceptable year of the Lord".

"Today," said Jesus, as he sat in their synagogue, "this scripture has been fulfilled in your hearing! And all spoke well of him and wondered at the gracious words which proceeded out of his mouth" (Luke 4:18-22). These, beyond doubt, were the words of the Son of God. By the time Jesus entered Jerusalem for his last Passover feast, "many spread

their garments on the road, and others spread leafy branches which they had cut from the fields. And those who went before and those who followed cried out 'Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is coming! Hosanna in the highest!'" (Mark 11:8-10).

Within a week, the same crowds were clamouring for his death. Ignoring the loving kindness and the mighty works that had characterised his past three and a half years among them, the multitudes demanded his crucifixion and the release of a terrorist: "Pilate said to them, 'what shall I do with the man whom you call the King of the Jews?' And they cried out, 'Crucify him!' and Pilate said to them, 'Why, what evil has he done?' But they shouted all the more, 'Crucify him!' So Pilate, wishing to satisfy the crowd, released for them Barabbas; and having scourged Jesus, he delivered him to be crucified" (Mark 15:12-15).

### *Priestly Persuasion*

It is critical to our investigation of the historic rejection of Jesus that we find the reason for this sudden and amazing change of heart in the religious congregation of Jewry. Why, within a few days of joyously acclaiming him, should they have rejected the very realisation of centuries of prayer: the promised Messiah, the giver of hope and healing to Israel? Both Matthew and Mark are very explicit in detailing the instigators of the rebellion: "*Now the CHIEF PRIESTS and the ELDERS persuaded the people to ask for Barabbas and destroy Jesus*" (Matthew 27:20). "*The CHIEF PRIESTS stirred up the crowd to have (Pilate) release for them Barabbas instead*" (Mark 15:11). John reveals the motive of the priests: "they loved the praise of men more than the praise of God" (John 12:43).

### *Betrayal*

This really says it all. Jesus was a threat to the ecclesial Establishment. The authority and respect long afforded the elders of the Jews had been made insecure by the forthrightness of the Son of God. He had revealed the priests to the people as hypocrites; he had condemned their traditions and heresies and berated them for their self-opinionated sanctimonies. The light of true holiness burnt too brightly for them and they determined it must be extinguished. In keeping with the style of men they were, they agitated the crowd from the anonymity of its ranks and led them in an unparalleled betrayal of their anointed king.

### *Condemnation*

This tragedy will have its parallel at the second advent. The adversaries will again be the very men, who in their own era, laid claim to be devotees, indeed the Ambassadors of Christ. Their true inclinations will be revealed to be of a baser sort, for they too love the praise of men more than the praise of God. The delusion they have so earnestly fos-

tered, and by which they have so greatly aggrandized their standing, will culminate in their own condemnation.

“They did not believe the truth but had pleasure in unrighteousness” (2 Thessalonians 2:12).

## CHAPTER 13

*“We should always be disposed to believe that that which appears white is really black, if the hierarchy of the church so decides.”*

Ignatius of Loyola, founder of the Jesuit priests, *Exercitia Spiritualia*, 1541.

*“Few of us take the pains to study the origins of our cherished convictions; indeed, we have a natural repugnance to so doing. We like to continue to believe what we have been accustomed to accept as true, and the resentment aroused when doubt is cast upon any of our assumptions leads us to seek every manner of excuse for clinging to them. The result is that most of our so called reasoning consists in finding arguments for going on believing as we already have.”*

Robinson, ‘The Mind in the Making.’

*“For nothing is hid that shall not be made manifest, nor anything secret that shall not be made known and come to light”.*

Jesus Christ, Gospel of Luke 8:17

### A MATTER OF BELIEF

God does not speak to the sceptic. His position and majesty do not allow Him to identify Himself in the low-toned arguments employed by this class. The intricate wonder and grandness of Creation is an undeniable token of His existence and an eternal challenge to man to refute His being. It is man’s part to accept the reality of a creative Power and extend his search into his relationship with Him and the responsibilities that accompany it.

There can scarcely be anything more fundamental in this quest than in the determination of the nature of man: whether mortal because of sin, or essentially immortal, despite it. It cannot be accepted that it doesn't matter what we believe. Our convictions about basic concepts will greatly influence our consideration of things more profound. Eventually our beliefs concerning the future will be formulated and our behaviour will reflect these. On the choices that we make in this respect rest our eternal destinies.

### *Liberal Indifference*

Many are persuaded that an attitude of religious liberality is the noblest course. Certainly the age is amenable to tolerance and impatient of dogmatism. But while it is despotic to deny freedom of belief, the established facts of life and death demand a positive response from all reasonable men. And religious liberality, despite its approval in respectable company, amounts to nothing more than indifference. God is not honoured by equivocation: "Without faith it is impossible to please Him. For whoever would draw near to God must believe that He exists and that He rewards those who seek Him" (Hebrews 11:6).

### *A Decision Demanded*

In the prevailing socio-political climate, it is imperative that the question of one's relationship to Christ be resolved. The present global situation is exactly that which the prophets' visions required. Accelerating events testify to the onset of the dramatic sequence that will culminate in Christ's reappearance upon the earth. There is a discernible spirit of inevitability permeating the world's affairs that admits of a looming crisis. The fulfilment of expectations thus far leaves no doubt that the Bible's prophecies will continue to be ratified.

### *Bad News Well Received*

This gives assurance of wonderful proportions to those whose primary ambition is to "seek first the Kingdom of God" (Matthew 6:33), there is such weighty evidence of its early realisation. The quest for "God's righteousness" gives promise of early reward when the divine will "will be done on earth as it is in heaven" (Matthew 6:10). People so motivated are enabled to see beyond the foreboding elements of disaster that threaten society. "When these things begin to take place, (they) look up and raise (their) heads, because (their) redemption is drawing near" (Luke 21:28). While other "men's hearts (are) failing them for fear, and for looking after those things that are coming upon the earth," they take heart that the time of trouble is but the necessary precursor to an era of splendour (Luke 21:26). They rejoice that the promise of participation in that wonderful time is to all those who have *understood* the gospel once preached unto Abraham, who, "were *persuaded* of it, *embraced* it and *confessed* that they were strangers and pilgrims on the earth" (Hebrews 11:13). Whether we are affected adversely or favourably by the sequence of events embroiling humanity is

dependent on our beliefs. If there is no vision of the world emerging from the thickening darkness, there can only be dismay and despondency, for as far as the natural mind can discern, the current international disposition portends sure disaster. For them, however, "that look for Christ the second time" (Hebrews 9:28), whatever discomfort they may presently suffer they will reckon "not worthy to be compared with the glory which shall be revealed" (Romans 8:18).

### *Power Unlimited*

Belief then, while itself immaterial, and of little popular account in a materialistic age, is a force of the greatest moment. It can lift a man above temporalities that would plunge an unbeliever into the depths of despair. It can energise and enlarge, elevate and enliven. Its power, indeed, is incalculable.

The impact of belief is not limited to the tone of personal temperament, for "as a man thinketh in his heart, *so is he*" (Proverbs 23:7). This is clear: thoughts determine character; thoughts are the product of belief. This is the key to righteousness: a proper belief. By this men can "be transformed by the renewing of (their) minds" (Romans 12:2), and in the sight of God "be justified by works and not by faith alone" (James 2:24).

But the effect of belief can only be maximised and its promise fully realised when it is coincident with truth. "According to your faith be it unto you", said Jesus (Matthew 9:29). It can only be for those who believe aright that expectations will be vindicated by reality. Believers in nothing substantial will be rewarded by the same. In summary, it is the *belief in the gospel* "that is the power of God for salvation" (Romans 1:16). Anything less will not suffice.

### *The End of Unbelief*

It has been men's long unwillingness to submit to the discipline of the gospel that has resulted in their hopeless confusion. Had they accepted the reality of God's Word they would not have affirmed the immortality of the inner man or denied the proper humanity of Jesus; these germs of apostasy would never have developed into the system of Antichrist that presently disgraces the religious world. In place of the simple gospel, men have substituted all manner of observances in order to commend themselves to God; they respect sabbaths, meats, drinks, and holy days: they pay tithes, make long prayers, fast and do penance, all to no avail. If they had but closed their ears to the dogma of an immortal man in a mortal body, they would not have denied the resurrection and the judgment taught in the Scriptures; nor would they have believed in going to heaven when the body ceases to function; nor in purgatory; nor would they have been cajoled into vesting their trust in wicked priests who, "for filthy lucre's sake", consign souls to the flames of torment or arrange their expensive release. Without the perfidy of "immortal-soulism" there would be no worshipping the ghosts of dead men, the church calls saints.

All these superstitions and false traditions are embodied in the ecclesiastical institutions of the world. They are by no means confined to Roman Catholicism, for the Protestant doctrines are as inseparably linked to the first lie as the Roman. For this reason Protestant beliefs are as pagan as Plato and the Papists. Their system of superstitions is devised to save "souls" that have no existence. Their uses for heaven and hell are as fabulous as the Roman invention of purgatory and Mohammed's dream of paradise. All are products of human imaginations energised by the deceit of natural deathlessness.

### *Family Ties*

The history of the Christian Churches and the Revelation of their evolution are both explicitly revealing of the close doctrinal relationship between the Roman and Protestant factions. The Tridentine Profession of Faith from the Bull of Pius IV requires bishops and converts to Roman Catholicism to "recognise the Holy Catholic and Apostolic Roman Church as *the mother and mistress of all churches.*" As a mother teachers her moral values to her progeny, Rome has left her doctrinal stamp on her rebellious children. The churches' hierarchical estrangement has done nothing to undermine this bond of common belief. The development of the Church of England is illustrative of this connection. "The early history of the Catholic Church in England was represented by three strains .... that by the time of the 16th century, evolved into what could properly be called the Church of England. During the Reformation, (primarily because the pope would not grant the request of King Henry VIII for a divorce), the Church of England broke with the pope, *but, it has insisted, not with the Catholic faith.* After the death of Henry VIII in 1547, reform and reversion to Roman Catholicism took place ..... In 1558, Elizabeth I restored independence to the Church of England from Rome .... (There resulted) a church that was reformed in worship and customs *but Catholic in doctrines and practice.*"<sup>1</sup>

### *The Mother of Apostasy*

In similar fashion the lineage of all the orthodox Christian denominations can be traced back to the apostate system that held undisputed sway for a thousand dark years. Rome truly is the Mother of the modern Christian Churches, or Apocalyptically expressed, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Revelation 17:5). Rome "is that great city" identified by the apostle John as "the woman .... which (in his day) reigneth over the kings of the earth" (Revelation 17:18). Her spiritual contagion continues to infect the churches of Christendom.

Edward Gibbon's history of Rome details the extent of the Vatican's influence: "during ten centuries of blindness and servitude, Europe received her religions opinions from the oracles of the Vatican, and *the same doctrine*, already varnished with the rust of antiquity, *was admit-*

*ted without dispute into the creed of the reformers who disclaimed the supremacy of the Roman Pontiff. The Synod of Chalcedon still triumphs in the Protestant Churches ....."*<sup>2</sup>

### *Reform Short-Fall*

In exposing Rome's hypocrisy and rebelling against the authority of the pontiff, the reformers were highly useful in their day. They greatly weakened the Kingdom of Antichrist, neutralised his temporal power and prevented his policy of tormenting true believers unto death. But in themselves, by virtue of their unamended doctrinal corruption, they continued in Antichristian fellowship inimical to the truth. The Protestant dogmas are indelibly stained with the "great things and blasphemies" pronounced by the Man of Sin. The fathers of the Protestant movement were but servants of the Antichrist, rebellious it is true, but servants none-the-less. Their revolt extended only to the administration of the Church and the emphasis it placed on certain of its profligate activities. While rejecting the authority of Antichrist, they did not submit to the simple teachings of Christ. In essence, the Papal scheme of salvation was through penances and works of merit; Luther objected to that style of response and within the same doctrinal framework proposed "justification through faith alone". Both positions are equally false. The "power of God unto salvation" rests in "justification of the one faith," which faith, "if it hath not works, is dead, being alone" (James 2:17).

### *The Way of Truth*

All who receive the one faith and yield the obedience it demands, are enabled by its inherent power to overcome the natural inclination to conform to popular theory. They discern its inadequacy and in appreciation of God's graciousness, resolve to uphold His righteousness in observing His commandments alone. The transcending power of the truth impacting their hearts compels believers to redirect their energies along spiritually profitable avenues. Their lives become precious articles of opportunity dedicated to the pursuit of virtue.

### *The Roman Reputation*

The time is appropriate to each man's examination of his spiritual heritage. Most of us will conclude that the "accident of circumstance" has categorised us as the children of Rome and unwitting victims of her terrible deceptions. Whether we are reluctant or enthusiastic, passive or active in her family, the fact of our constitutional identity remains. Unless properly divorced, we stand related to the historic activities by which God remembers her; the crucifixion, by the hand of Pilate, of the Lord Jesus Christ; the murder, by Nero, of the beloved apostle Paul; the slaughter of thousands of Christ's faithful followers in the

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1. Encyclopedia Britannica, 15th edition, Volume 1, page 887.  
2. The Decline and Fall of the Roman Empire, Ch. 47, E. Gibbon.



days of paganism and the popes; the desecration of Jerusalem by Titus and the levelling of the Jewish temple; the persecution and libelous slander of the Jews; the invention of physical and spiritual torments to terrorise the people; the debaucheries of the Caesars, the popes and the cardinals; the blasphemies of her titles, boasts and pretences; the corruptions dealt to the millions of her credulous company. These are the hideous crimes justifying the spirit's veracious description of her as "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth" (Revelation 7:5).

In that millions of the church are ignorant of the nature of their associations, they will not be held responsible: "sin is not imputed when there is no law" (Romans 5:13). But to those "with ears to hear", the cry is sounding loud: "Come out of her my people, that you be not partakers of her sins" (Revelation 18:4). The plea for impunity will not be regarded when the time of opportunity is past. God's justice requires that when the issues are understood, they be investigated to finality and acted upon. In the light of truth is hope of life, but this too "is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil ..... *But he who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought in God*" (John 3:19,21).

### *The Journey East*

In coming to the light, men of honest hearts turn their backs on the darkness of Rome and journey in faith to the Jerusalem "whose builder and maker is God" (Hebrews 11:10). They are not guided by touch and sight, for the way is not found by the exercise of the natural senses. Neither is it existing Jerusalem that is the goal of their endeavours. Unlike Rome, with its extravagant shrines and priceless treasures, the present Jerusalem has no particular appeal. It has long been downtrodden by Gentile oppressors, and for centuries its dust has collected the blood of iniquitous generations. But Jerusalem endures, and its presence is a symbol of a certain hope. Beyond the squalid tenements of the old city, believers have a vision evoked by God's covenant with the fathers of Israel: Jerusalem "shall be a crown of beauty in the hand of the LORD, and a royal diadem in the hand of (their) God" (Isaiah 62:3). In spirit, they have already "come to Mount Zion and to the city of the living God, the heavenly Jerusalem" (Hebrews 12:22).

### *Jerusalem, The Chiefest Joy*

Why is this so? What is it that kindles this intense love for Zion within the hearts of the faithful? It is the knowledge that the LORD "has chosen Zion; He has desired it for His habitation; This is (His) resting place forever, here will (He) dwell" (Psalm 132:13,14). The city is a token of God's purpose, the epitome of the Hope of Israel. In their fervent desire for the introduction of the age of righteousness, believers have prayed unceasingly "for the peace of Jerusalem" (Psalm 122:6) and will yet "keep not silence, and give Him no rest, till He establish

and till He make Jerusalem a praise in all the earth" (Isaiah 62:6).

When "the appointed time has come .... the LORD will arise and have pity on Zion" (Psalm 102:13). On the site of Solomon's temple will be erected "a house of prayer for all people" (Isaiah 56:7). "This temple will be filled with the glory of the LORD so that the latter glory of this house shall be greater than the former, for in this place will (the LORD) give peace" (Haggai 2:7-9).

### *The Promise of Peace*

Peace is the latent and elusive feature of the city of God. Through tears of anguish Christ mourned its long delay: "Would that even today you knew the things that make for peace! But now they are hid from your eyes" (Luke 19:42). Despite the countless prophecies of peace emanating from her palaces, Israel was blinded to the attainment of its glory because the people rejected the very Prince of peace (John 14:27). But when in a "spirit of grace and supplication ..... they shall look upon (him) whom they have pierced and they shall mourn for him" (Zechariah 12:10), the LORD "will make a covenant of peace with them ..... and will set (His) sanctuary in the midst of them for evermore" (Ezekiel 37:26).

Peace will flow spontaneously at the inception of righteousness. When Christ assumes the Jerusalem throne, "the work of righteousness shall be peace and the effect of righteousness, quietness and assurance for ever" (Isaiah 32:17).

### *Mother of Truth*

The redeemed, it is said, "*shall return, and come to Zion with singing and everlasting joy*" (Isaiah 35:10). This implies an earlier association with Jerusalem, and the psalmist wrote of "*this one and that one (who) were born in her*" (Psalm 87:5). It is those who have recognised the Hope of Israel to offer the only prospect of human salvation and global regeneration, those who have believed it and submitted to its discipline, that Paul describes as children of the new Jerusalem: "Jerusalem which is above is free, *which is the mother of us all*" (Galatians 4:26).

There are then two families to which professing Christians may belong; their "mothers" are Rome and Jerusalem. Rome is full of uncleanness having sold her favours to the corrupt kings of the earth. She blasphemes exceedingly and deceives the children of her charge "with power and signs and lying wonders" (2 Thessalonians 2:9). Until rescued from her "habitation of devils and hold of false spirits" we remain illegitimate offspring in this family of iniquity.

The alternative is the family of the faithful. An entrance to this blessed company will be administered to all who understand the "precious and very great promises" that God made unto Abraham, who choose to make the promises' realisation all their salvation and all their desire, who are baptized into Christ and become Abraham's offspring and heirs according to those promises (Galatians 3:29). Sons of Abraham

alone will enter Zion's most sacred portals. In prospect they can "re-joyce with Jerusalem, and be glad for her" (Isaiah 66:10); in the day of her renown, they will "drink deeply with delight from the abundance of her glory" (Isaiah 66:11). Jerusalem's descendants "will possess the nations and will people the desolate cities" (Isaiah 54:3). "All (her) sons shall be taught by the LORD, and great shall be the prosperity of (her) sons. In righteousness (they) shall be established, (they) shall be far from oppression, for they shall not fear" (Isaiah 54:13,14).

To everyone who renounces the superstition of the churches, who rejects the arrogance of man and walks in the faith of Abraham, the promise of the Almighty is sure: "As one whom his mother comforts, so will I comfort you; you shall be comforted in Jerusalem" (Isaiah 66:13).

*“Behold, the tabernacle of God is with men,  
and He will dwell with them,  
and they shall be His people,  
and God Himself shall be with them,  
and be their God.  
And God shall wipe away all tears  
from their eyes;  
and there shall be no more death  
neither sorrow, nor crying,  
neither shall there be any more pain:  
for the former things are passed away.”*  
*(Revelation 21:3,4)*

## Appendix

*"I place economy among the first and most important virtues, and public debt as the greatest of dangers to be feared. To preserve our independence, we must not let our rulers lead us with public debt. We must make our choice between economy and liberty or profusion and servitude."*

Thomas Jefferson, circa 1800

### THE OMINOUS ECONOMY

The history of civilisation is for the most part a drama of suffering, trial, famine and distress. It is the record of the fulfilment of the original curse: "cursed is the ground because of you ..... thorns and thistles it shall bring forth ..... in the sweat of your face you shall eat bread till you return to the ground" (Genesis 3:17-19). Back-breaking drudgery has been man's common lot and for thousands of years his innate desire to exercise his creative potential has been frustrated by the unceasing need to labour to live.

Two great eighteenth century revolutions brought new hope to the common man. In England in 1760, a marked acceleration in the conception and use of power-driven machinery promised release from the rigours of manual servitude; in France in 1789, a spirit of liberalism energised the people in a rejection of aristocratic and clerical authority. For the first time, the prospect of social emancipation rose encouragingly in the vision of the people.

#### *The Turn To Prosperity*

Nowhere did the promise materialise into greater reward than in the newly constituted United States of America. By their sweat and blood the pioneers established a thriving society in a land of natural riches. The limits of achievement were no longer dictated by imperious authority and the fruits of individual effort soon emerged abundant throughout the land. A spectacular prosperity transformed the life styles of whole communities. Luxuries came into the possession of every family, and over the years, access to riches and leisure time became wholesale privileges. Such improvements did not come accidentally. They were the product of distinct policies and circumstances.

#### *The Effective Ethic*

The early Americans subscribed to a particularly healthy social

ethic. Having escaped the repressive measures of the Old World, the early settlers embraced their new opportunities with vigor. Life assumed a definite direction; energy was eagerly expended in the cause of economic independence; necessary raw materials were readily available for man's use; due regard was paid to the Provider of earth's goodness.

It was their new found freedom that allowed Americans to consolidate their country as "the powerhouse of the planet." Workers were free to produce and free to market; ventures succeeded. They were free to save and free to invest; enterprises grew. Increasing quantities of wealth and the benefits of the Machine Age made possible the acquisition of new and better tools and machines — they gave rise to ever increasing production and still wider access to the fruits of endeavour. In essence, the dramatic advance in prosperity was attributable to bounteous resources and honest capital accumulation in a free market environment.

### *Europe Repressed*

The unparalleled growth of the American economy was not immediately emulated in the countries in which the libertarian spirit first emerged. The cries that accompanied the playing of the Marseillaise at the Bastille had not given rise to real economic and social freedom. Europe's industrial and agrarian working classes remained largely subservient to the aristocratic upper and middle classes. By the 1850s the workers' dissatisfaction found expression in a concerted cry for a more equitable distribution of wealth. Socialism found an early broad band of support.

To a disenchanted workforce, the original claims of the Fabian Socialists and the Marxist theorists were largely credible; the social climate was right for their popular acceptance.

### *The Case For Equity*

Although the accumulation of capital in Europe was relatively slow, it did, by the mid-nineteenth century, finally relieve the horrible conditions that had existed before.

A base had been created for the redistribution of wealth. After a time, economic policies were devised to attain greater communal equity. Foremost amongst these innovations was graduated taxation.

But as the social pendulum swung over Europe, the danger was very real that it would go too far one way....

### *A Change in Concept*

It has been a phenomenon of modern society that the concept of collective equality has swept the Western World apace. In the name of humanism and social justice, the cry of equal distribution has reverberated constantly through the halls of governments. This is a dramatic if subtle change to the liberty and equality envisioned by America's founding fathers. Thomas Jefferson wrote of "the fundamental right to

labour the earth." He undoubtedly conceived liberty as *freedom to attain*. When he testified to all men being equal, it was in the sense that ancestry or class should play no part in their classification. He meant that all men should have equal opportunity of attainment, the end result being the product of individual application, and therefore variable. His proposal was for the demise of aristocracy and its replacement by meritocracy. The modern variant of these fine aspirations wears the title "egalitarianism" and proposes a collective equality, *not of opportunity, but of results*.

### *The Achievements*

The masses today have achieved far more than their leaders enjoyed even fifty years ago. But *they* now have succumbed to meanness and pettiness. Excessive zeal has led them to forever seek to destroy the perceived privilege and power of the moneyed class. In this they have sown the seeds of their own insolvency, for they have failed to recognise the peculiar ability of the rich to provide the entrepreneurial skills, investment and incentive that are essential to the viability of any economy.

### *The Cost*

The standard of living of any society depends on the amount of capital it acquires through private savings and investment. Tools can be bought with savings and they, in turn, will provide more wealth. Practices that discourage the accrual of capital will reverse the process. Interference with capital formation will prejudice productivity, and productivity alone generates wealth.

### *The Danger*

The burden of taxation discourages thrift. Excessive taxes negate the personal advantage in capital appreciation; they penalise society's productive elements, and they destroy the base of the wealth process. As socialist programs have made increasingly extraordinary inroads into the West's revenues, the level of taxation of the communities' active hearts has soared. The United States Government is now taking some forty percent of workers' income in taxes. This is appreciably more than the highest level of taxation levelled in imperial Rome. Rome, as students will recall, was finally taxed to its knees. And just as Romans "had no conception whatever of the dangers that threatened their civilization,"<sup>1</sup> the citizens of today's "free world" are blithely ignorant of historical precedent and the inevitable outcome of these confiscatory policies. But "that the power to tax involves the power to destroy; that the power to destroy may defeat and render useless the power to create ..... are propositions not to be denied."<sup>2</sup> The growth of taxation augurs a decline in free enterprise. The loss of more sensitive liberties may be expected to follow.

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1. "The Middle Ages", D.C. Munro and R. J. Sontag (New York, Appleton Century, 1928).  
2. John Marshall: *McCulloch v Maryland*, 4 Wheaton 316 (1819).

### *The Tax Trap*

If Western taxpayers are ignorant of their governments' destructive fiscal policies, their enemies are not. "The way to crush the bourgeoisie," observed Vladimir Lenin, "is to crush them between the millstones of taxation and inflation." His strategy is well advanced.

### *And Rampant Inflation*

America is seeing its currency debauched by the worst period of sustained inflation in the nation's history.

Inflation is an increase in the volume of money relative to available goods. Its inevitable effect is a continuing rise in general price levels. As an increasing number of people are becoming aware, one of the greatest causes of the West's current inflationary wave has been the wanton socialist programs of "hand-out governments."

### *The "Great Society" Syndrome*

This "Great Society" was first inaugurated in America by President John F. Kennedy. His economists believed inflation could be controlled by higher taxes and price and wage controls. In the hope of stimulating an ailing economy, they injected vast sums of money into the community. President Johnson pursued the same reckless course of socialist hand-outs. American society underwent a dramatic change. From being the productive marvel of the world, the nation adopted a cradle-to-grave welfare program that has made huge and unmanageable demands on the country's producers.

### *Foreign Favours*

Aiding and abetting the drastic effect of runaway welfare provisions was the rapidly mounting foreign indebtedness of the United States. Since the Second World War, America has transferred scores of billions of dollars into foreign hands. Its early motives in making these grants were unquestionable: America sought to re-establish industries in the war-torn countries of Europe and for this generosity her Continental friends should be long grateful. But while the United States can be much admired for its generous aid program, the newly created U.S. dollars added greatly to post-war inflationary pressures.

The recipients of these funds repeated the money expansion process by themselves extending credit to borrowers. They thus expanded their own internal money supplies far beyond levels commensurate with their productivity achievements and in so doing contributed to a worldwide debasement of currency and the inflation process.

In the 1950's the United States effectively introduced a permanent deficit in its balance of payments. This was the inevitable result of a huge expenditure on imports and simultaneous acquisition of foreign business houses with freshly printed dollars.



### *The Gold Standard Severed*

Until 1971 U.S. external dollar debts were backed by gold, redeemable by creditor governments at any time at the rate of one troy ounce of gold for every \$35.00. By 1965 however, the stability and discipline of this arrangement was threatened by a marked decrease in the value of the U.S. gold stocks and burgeoning U.S. external liabilities. It was clear that the nexus between the U.S. dollar and gold could not be sustained. Predictably, on 15th August 1971, President Nixon withdrew America from its undertaking to redeem foreign-held dollars in gold. That fateful decision opened the flood gates of undisciplined money creation. The restraint on the quantum of U.S. dollars being removed, politicians found it impossible to resist increasing the money supply to satisfy their electorates.

### *Politicians' Delight*

With unprecedented funds circulating around the world's treasury houses, politicians of all persuasions were enticed to buy votes with extravagant promises of welfare and social security payments. Human nature being what it is, the people came to demand more and more, and having pursued this policy of socialist bribery, the politicians' survival was dependent on their continuing response to the people's demands. National incomes were inadequate to underwrite these promises however, and deficit financing became established as a way of life. The printing presses were run faster and faster and new notes flooded the markets.

### *The Hard Facts*

Rampant inflation was the inevitable outcome of this irresponsibility, for while with the abandonment of the gold standard the need to maintain a constant value was circumvented, the natural law of economics defied disregard: "if you spend that which you haven't yet earned there will come a day of reckoning. That day cannot be avoided, and the longer it is delayed, the greater will be its demands." The Western World has been spending more than it has been earning for upwards of twenty years. The global financial and economic structure is in a mess, and the day of reckoning is at hand.

### *Big Bad Debts*

The most outstanding example of fiscal incompetence in the whole sordid economic spectrum of today involves a little known aspect of manipulation that in itself could propel our fragile money system to ruination. It has become apparent in recent years that the vast sums loaned by The World Bank and The International Monetary Fund to many Third World and Communist countries will never be repaid. Some countries incurring unrepayable debts have been Zaire, Peru, Turkey and Poland. The amount involved in these and other bad international debts now exceeds *300 billion dollars*. This is a stupendous figure — *many times more than the entire amount of capital in all the in-*

*ternational banks* for whose benefit The World Bank and the IMF operate. In the ordinary course of events these countries would be declared in default and their bankers suffer bankruptcy. But this, of course, could never be allowed to happen; it would bring the very edifices of the banks of Wall St., tumbling around their directors' and depositors' ears in the biggest economic crash the world has ever seen. As it happens the course of events is anything but normal, and the persistence of inflation is acting greatly in the banks' favour as it creates the illusion of reduced commitment even as the debts mushroom.

The continuing readiness of the money lenders to extend credit to radical and incompetent governments is amazing; it is testimony to their fierce determination to retrieve some dividends from their imprudent banking ventures. Yet despite the alleviating effect of inflation the banks now face a crisis. But a sordid way has been opened for their escape from the developing debacle.

### *The Banks Bail Out*

In March, 1981 a piece of legislation was hustled through the U.S. Congress<sup>3</sup> empowering the Federal Reserve to guarantee purchase of all the bad loans that have been made to Third World and Communist countries. Many of these administrations are practising policies that are the very antithesis of the United States Constitution. And yet the American taxpayer, by virtue of this scandalous legislation, now faces the burden of financing the nefarious activities of these foreign regimes to satisfy the greed of the Wall St. banking consortia. Such are the ramifications of unscrupulous power brokers trading on an apathetic laity. Such is the irony and the abuse of this world's political interjunction.

### *Dreadful Deficit*

Were these bad debts of the banks offset by the American community, the massive crisis confronting the United States administration would be gravely aggravated. As it is, the U.S. internal deficit<sup>4</sup> is out of control. Official forecasts for the fiscal year 1981/82 put this at \$43,100 million dollars. This figure does not, however, include many "off-budget" items, which by some convoluted reasoning of the administration are accounted for separately. Informed observers allege that the real short fall for the year will aggregate over \$100,000 million.<sup>5</sup> This is a figure so vast as to defy appreciation by laymen, but its enormity can be understood in relative terms alongside the entire global money supply created for international use *over the past thirty*

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3. Public Law 96, 221 — Depository Institution and Monetary Contract Act.

4. The Internal Deficit is simply the excess of U.S. Government expenditure over U.S. Government revenues.

5. These figures have been revised upwards repeatedly since the time of writing. The London Currency Report has since estimated the demand for money within the United States as "the sum of the regular element (of the U.S. Federal budget deficit), off-budget deficits, the Federal Credit budget, 'off-off-budget' operations, budget drift, structural factors, entitlement indexing, departmental budgetary abuses plus state and municipal deficit spending" to be of the almost inconceivable order of US \$240,000 million/US \$265,000 million in fiscal 1982.

six years; this totals \$618,000 million.

Comparisons such as this reveal that the United States will need more money in the twelve months 1981/82 just to meet internal government outlays than currently exists in the central banks of the world for all international settlements!

### *Tight Money*

Having belatedly come to realise that offsetting accumulated deficits with newly printed money only fuels the fires of inflation further, the Federal Reserve has adopted a new strategy. Since October 1979 the greatest pains have been taken to restrict the availability of credit. But this has placed enormous pressures on interest rates. While the normal individual and corporate loan requirements have continued, the U.S. Government, as a consequence of its gargantuan internal deficit, has become a fierce competitor for available funds. While the administration is committed to lower taxes and dares not precipitate any inflationary surge, its only hope of financing its deficit is to borrow heavily from the community's funds.

### *An Unfair Share*

This policy is causing tragic dislocation in the business sector. Funds for the crucial activity of capital investment are being increasingly siphoned out of the economy by Big Government. Resources that would otherwise be used for necessary private consumption or productive capitalisation are being "crowded out" of the private sector by the immense demands of the U.S. Treasury. Indeed, by 1974, approximately 80 percent of long term capital funds available in private money markets were being borrowed by government. Funds for long overdue plant expansion and technological innovation were falling far short of necessary levels. Since 1960, of the eight major industrial nations, the United States has ranked last in productivity growth.

Whether paid for by taxes, inflation or borrowing, Federal spending robs the U.S. economy of hundreds of billions of dollars annually. The larger the national debt becomes, the greater the need to borrow or inflate. The larger the sums borrowed, the greater the loans to be serviced. In 1981/82, Federal borrowing will soak up the enormous sum of \$150,000 million. The medium term trend, notwithstanding temporary aberrations of policy, can only be for higher and higher interest rates as increasingly desperate businesses clamour for emergency funds to forestall bankruptcy.

### *The Backbone Abused*

Small businesses are the backbone of the U.S. economy. They account for 56% of the jobs in the American labour force. The towering cost of money is forcing calamitous numbers of firms to the edge of bankruptcy and there threatens a monetary panic that will jeopardise the entire debt-ridden world economy.

### *Unemployment Unlimited*

Unemployment figures are soaring as interest-sensitive industries slump. Housing, consumer markets and the auto industry, once the giant of the industrial sector, are in chronic disarray. Higher unemployment results in increased Federal Welfare payments, less revenue, a larger deficit, and as the cycle begins again, the only variation is in the ever escalating sums involved.

### *Hooked To the Yankee Dollar*

High U.S. interest rates attract money to America from all over the world. Interest rates in other nations therefore rise in concert in an endeavour to keep funds at home. And the lesson is apparent, that the Western nations' economies are extricably interdependent. Particularly does the American economy determine the viability of the West, for the global monetary pool of dollar credits at which all nations drank in the heady 1970s has hooked their economies onto the U.S. dollar as the sovereign unit of world currency. On the well-being of the American economic scene hangs the security of the entire Western World.

### *To The Brink*

It is inevitable that prolonged suppression of credit will force the giants of U.S. industry to the wall. Ford, Massey-Ferguson, Braniff, Chrysler, and many others could not survive such restrictions. Neither could any government administration survive their failure. As long as there is an alternative, no matter how irresponsible, when political pressure accrues, it is likely that the short term solution will be vigorously pursued. Pressure sufficient to trigger a policy change will build up in an election year. The electorate will scream for release from the credit squeeze and the politicians' scramble for survival will win out over any thought of responsible restraint.

### *Speculation — Relief?*

The old standby of injecting cheap money into the economy may well again be introduced. This would avoid wide-spread bankruptcies and a deflationary collapse. If the money supply is again inflated, commodity and share prices will begin to rise and business conditions improve. Ultimately however, it will become evident that the policy has given only a brief whiff of euphoria. The promise of a new economic dawn will prove false and the ravages of stimulated inflation will again cut cruelly into society.

### *Insidious Inflation*

After inflation has continued at double digit rates for a long period of time it defies control, at least without causing massive social upheaval. The rate of money erosion will continue unabated unless productivity increases beyond the rise in prices, people voluntarily accept a lower standard of living, or civil strife or war causes an imposition of frugal social habits.

### *Productivity Crippled*

Productivity cannot improve in the stifling bureaucratic climate that now exhausts it. What money businessmen are able to raise in the strangulated private sector is largely used to conform to debilitating government regulations. Taxes are so extreme as to amount to a legal liquidation of capital. American corporations in effect are being quietly "nationalised" by the government. Stalin is being vindicated; he once told the chairman of the American Communist Party that by leading the American people into growing government regulation and control they could be ushered into communism.

Bureaucrats pervert the profit motive; their goal is *inefficiency* and problem compounding. This satisfies their petty greed in perpetuating jobs and assuring promotions. The parasites of society are paramount; the producers are being plundered.

### *Intransigent Expectations*

Human nature, especially as it projects itself in the West in the 1980s will not allow a voluntary acceptance of a lesser lifestyle. Conversely, it is geared relentlessly to greater expectations and increasingly unrealistic demands. Everybody aware of the crisis agrees that cuts must be made. Governments must stop their unbridled expenditure on arms, welfare, and bureaucratic proliferation. But the public, politicians, civil servants and military all have a vested interest in letting the spending spree continue. Powerful lobbies will withdraw their support from any administration committed to the massive expenditure cuts necessary to restore stability. Petty interests will overrule concern for the greater cause.

The only prospective winners in this impending disaster are the enemies of freedom. Lenin forecast capitalism's vulnerability to inflation: "The best way to destroy the capitalist system," he said, "is to debauch the currency". Whether by design or mismanagement, the fraudulent monetary and credit policies pursued by Western nations have created a prospect of instability, violence and revolution.

### *The Inevitable*

Either depression or hyperinflation appears imminent. When either eventuates, capital accumulation will be destroyed; the free enterprise system will collapse. Standards of living will plummet and communities will be ravaged by violent dissent. Civil disorder will become endemic. The standing and might of the United States of America will sink ever lower. If its currency is debased, or if depression grips hard, the internal and moral strength of the country will ebb, its will and weaponry decay and the once mighty bastion of the free world will be reduced to a pitiful parody of its once formidable power.

It will be over this desperate Western situation that the spectre of war will grow increasingly real. Imprudent manipulation of its resources will leave the West defenceless against the resolute armies of

malevolence. Wholesale bankruptcy, poverty, carnage and servitude are the prospective products of prevailing Western wantonness.

“You have sown much, and harvested little;  
you eat, but you never have enough;  
you drink, but you never have your fill;  
you clothe yourselves, but no one is warm;  
*and he who earns wages,  
earns wages to put them into a bag with holes.*”

Haggai 1:6

“And it shall be ....  
as with the buyer, so with the seller;  
as with the lender, so with the borrower;  
as with the creditor, so with the debtor;  
The earth shall be utterly laid waste  
and utterly despoiled;  
for the LORD has spoken this word.”

Isaiah 24:2,3

There is an urgency attendant upon these truths. Interested persons are invited to write to the author:—

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## Second Appendix



### ANDROPOV — “A SELFLESS COMMUNIST”

As this publication went to press, Leonard Ilyich Brezhnev, General Secretary of the Soviet Communist Party Central Committee, and President of the Presidium of the U.S.S.R. Supreme Soviet, died a sudden death. And the world perceived the beginning of a new era as the dictatorial office of Gog received a new incumbent.

#### *Regard For Russia*

Only rarely has a change in the international power play commanded such rapt attention as Brezhnev's succession. The world recognises the crisis that is the Soviet Union; its paranoia, belligerence, faltering economy; its armaments, godlessness, foreign problems; its ethnic and philosophic dissidents, dismal production and endemic prohibitions. Above all, the Soviet is recognised increasingly as a frightening threat to peace and the herald of Armageddon.

#### *Brezhnev's Legacy*

Against this background, the significance of the change in leadership is being widely discussed. In retrospect, the eighteen years of Brezhnev's direction can be seen, in almost every way, to have been an unmitigated disaster. Oft repeated promises of material gain never materialised from a communist system steeped in inefficiencies; peoples' fundamental aspirations were quashed at home, in Czechoslovakia and Poland; basic questions of revision were delayed and disregarded, and foreign and domestic troubles multiplied. The much publicised Brezhnev doctrine, that the Soviets have the right to prevent comrade nations from sliding out of the socialist camp, became an excuse for repeated violent constraint. As an acclaimed architect of peace, Brezhnev displayed alarming ruthlessness, terrorising millions. Throughout the years of his rule, Russia demonstrated constancy and progress only in her relentless acquisition of arms. Brezhnev's outstanding legacy is the most destructive arms pile amassed by any nation in history, the ability of Russia to project its tyrannical policies throughout the world and her concomitant capacity to blackmail powers opposed to her hegemony. Characteristically, the Soviet leader maintained a posture of peace, sheltering under the cloak of detente, and involved his country in revolution, repression and invasion. By means both brutal and devious, he perpetuated the avowed communist purpose of domination; in so doing he confirmed the charge that Soviet governors are inveterate liars, never to be believed, always to be carefully regarded.

### *Prophecy's Program*

There is another way in which Brezhnev conformed to the common role of the Soviet hierarchy; he played out the exacting part demanded by Bible prophecy. It is necessary, if a Russian is to fulfil the part of Gog and exert dictatorial control over the aggressive northern confederacy, that the office of communist leader acquire various characteristics. Many of these can be seen to have been developed through the agency of the various party chiefs since the Bolshevik Revolution.

*Lenin* was the formulator of Marxism-Leninism, the official communist ideology. The architect, builder and first head of the Soviet State, he guided it through its early formative years. Lenin consolidated the "three unclean spirits like frogs"<sup>1</sup> into a policy of state and laid the basis for its world wide proclamation.

*Stalin* transformed Russia into an industrial state that withstood the Nazi onslaught and established itself in its own right. He was, however, a man of capricious and despotic nature who sanctioned wholesale torture and oppression. His chief instrument of power was mass terror; he regulated society by the discipline of fear.

Stalin's victims included not only actual enemies, but those individuals thought to be a threat of any kind and to any degree. Between 1936 and 1938, one million Soviet citizens were executed and eight million imprisoned. From 1936 to 1950, it is estimated 12 million prisoners died in Russian camps from maltreatment and exhaustion, and at least seven million deaths occurred before 1936 in the collectivisation famine and associated deportations. All told, during his twenty years in power, Stalin killed ten per cent of the Soviet population, and a further ten per cent died in the war; otherwise put, one Soviet citizen in five died violently under Stalin.

So Stalin's achievement was to continue where Lenin left off, perfecting by unsurpassed ruthlessness and brutality a system of personalised dictatorship which afforded him near absolute power. This power, reduced in the crucible of Russian suffering, became sufficient to "mercilessly slay the nations for ever" (Habakkuk 1:17).

*Kruschev* introduced a semblance of respectability to the communist cause. It was not that he repudiated the use of violence to further that cause, but he identified the negative effect of its unnecessarily indiscriminate perpetration. There was a flamboyance about Kruschev that gained him international acceptance. His proposal, no matter how hypocritical, that capitalism and communism could co-exist, opened a way into Western courts and the free world's liberals began to speak in terms of a softening communist attitude. "By his cunning, he made deceit prosper under his hand, and in his own mind he magnified himself" (Daniel 8:25). The "demonic spirits went abroad to the kings of the whole world to assemble them for battle" (Revelation 16:14).

"*Brezhnev* never had the brilliance of a Lenin, never wielded the dictatorial power of a Stalin, nor displayed the flamboyance of a Krus-

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1. See pg. 121.



Posters in Moscow: the new leadership is very different from that of Leonid Brezhnev

chev".<sup>2</sup> But he understood the requirements of office and carefully maintained the political machinery of state. And, when necessary, he used it. "In the last seven years we have seen Cuban troops supported by Soviet logistics in Angola and Ethiopia; Soviet military based in South Yemen; Soviet military equipment pouring into the rogue state of Libya; a communist coup in Afghanistan followed by an invasion by the Soviet Army, Soviet political and military support for the Vietnamese occupation of Cambodia; and Soviet intelligence support for terrorist groups in many parts of the world. All this has been buttressed by the Soviet Union's relentless military build up begun long before the Reagan administration."<sup>3</sup> It is this intimidating array of conventional and nuclear weapons that has facilitated the marked extension of the Soviet Union's external influence under Brezhnev. This spirit of madness has gripped the nations and gathers them inexorably "into a place called in the Hebrew tongue Armageddon" (Revelation 16:16).

Evidence of the political and military movement that hastens the day "of the fire of God's wrath" is everywhere extant. Secular commentators repeat it often; the people are increasingly alarmed by it. But there is another element of preparation, equally important, that continues secretly but surely. Of necessity its attendants operate furtively, in a shadowy world of intrigue and deceit.

2. Newsweek, November 22, 1982.

3. Henry A. Kissinger, Newsweek, November 22, 1982.

Enter Yuri Vladimirovich Andropov, the sixth ascendant to the throne of Gog since the Bolshevik Revolution.

### *Gog, of Magog*

Bible students are fascinated by the nomination of Andropov to the post of General Secretary. This man's election victory is a triumph both for himself and the faction of Russians he represents. Through senior levels of the Soviet oligarchy there has long continued political debate between the liberal Westernisers, of whom Brezhnev was one, and the Slavophiles, of whom Andropov has emerged the leading light. The Slavophiles follow in the line of the Magogites whose land, it may be recalled, Gog, according to the prophet Ezekiel, is required to dominate (Ezekiel 38:2).

Andropov is a man of destiny!

Sections of the media have been quick to describe Andropov as a sophisticated man of liberal persuasion, a man acquainted with the benefits of the Western way. Given the manipulative control exercised over so many of the world's opinion makers, this estimation is no more unexpected than it is logical. Its proponents support the contention on no more evidence than Andropov's reported predilection for Western movies and dress suits. Not much has been made of his apprenticeship as chief, from 1967 to May, 1982, of the Committee for State Security, the respectable synonym for the dreaded terror-police, the KGB.

### *Devilish Diplomacy*

The true diplomatic style of this man was exposed in a feature in an Australian news magazine: "As Russian Ambassador in Hungary during the abortive 1956 uprising, Andropov was the epitome of Soviet oppression. When in Budapest, he invited General Pal Maleter, chief of the Hungarian Army, to the Soviet embassy for talks about a Soviet withdrawal. While there the general was grabbed by KGB heavies, taken out and shot. Later Andropov, issuing a personal guarantee of safe conduct, lured Hungarian Prime Minister Imre Nagy out of the Yugolsav embassy, and he, too, was shot."<sup>4</sup> No man in the Soviet Union is more practised than Andropov in the suppression of dissent. Probably none of his predecessors were as well informed about foreign affairs at the beginning of their rules. His is a record of callous efficiency in crushing religious, intellectual and national protest. The state security apparatus was refined to new levels of sophistication and abomination under his tutorage. It committed objectors to prisons and despatched dissidents to mental asylums. Some undesirables, when politically expedient, were forced to flee their motherland, others were encouraged to emigrate. Always, the state was served. Under his direction the Soviet Empire can be expected "to continue its ideological and political progression on every continent".<sup>5</sup> That progression acknowledges the efficacy of any means to attain unto its end.

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4. The Bulletin, November 30, 1982

5. French President, Francois Mitterand, Time, December 6, 1982.

### *A Dissident's Opinion*

Vladimir Bukovsky, an internee in Soviet camps and prisons for twelve years for such crimes as possessing forbidden books was exchanged for a Chilean communist, and from the sanctuary of the West gave these views of the coming Andropov era: "We can expect more emphasis from Andropov in external affairs. He is more intelligent than the others, and I think we can expect him to be more successful."<sup>6</sup>

### *Atheistic Alliance*

In assessing the likely policies of the newly guided Soviet therefore, being mindful of the Scriptural demands of the Gogian confederating power, Andropov's strength of leadership and his long experience in the murky world of the secret police, Bible students are assured that intense politicking will continue between the godless state of Rosh and the apostate Church of Rome. This is the vital alliance that will promote the pan-European confederacy to an unassailable position of power in preparation for the desperate adventure of the last days. Although unrecognised by the world at large, a deliberate campaign of infiltration, subversion and coercion has been long conducted by these two power blocs and the prospects are for these covert undertakings to greatly intensify.

### *Stalin's Insight*

Since the time of Josef Stalin, Kremlin strategists have known that the Vatican deserved both careful attention and unusual treatment. The church had an awesome political muscle with which to wield its diplomatic weapon of religion. Stalin, a master analyst of human behaviour, determined that the most effective way of channeling the influence of the church along lines favourable to communism was by infiltrating its very seat of power and dismantling a structure inimical to the revolution. He well knew that pockets of Catholic clergy were communist sympathisers and that large sections of Catholic workers had their Marxist advocates. These were potential ~~armies~~ ready-made for skillful manipulation of church policy. Just how successful these efforts have been in playing upon Rome's social conscience this book has already made clear.<sup>7</sup> The program has been greatly abetted by the church's perception that Russian Communism is here to stay, that it promises a quality of philosophical stability surpassing decadent Western wantonness and that Christianity can be interpreted as being nearer to communism than the traditional capitalist interpretation of the gospel had made it appear. The reality of a waning West and the inexorable advances of communism is not lost on the Vatican. With each outbreak of international violence, the communist position is strengthened. Now, more than one billion human beings are presently ruled by its disciples; democracies continue to self destruct, victims of the impotence that selfishness breeds.

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6. Newsweek, November 22, 1982

7. See p. 122 to p. 126.

All this is a sophisticated variation of Marx's blunt declaration that religion "is the opiate of the people". But hard experience has taught the communists that the people can not be effectively weaned from that opiate. The expedient course is to use religion against itself. Infiltration, subversion and revision are seen to be the answer. These activities have not been restricted to the Catholic Church. Benjamin Gitlow, a founder of the U.S. Communist Party, has explained the communist technique clearly enough: "The policy in those day was framed in such a way that the members of the Communist party could infiltrate church organisations for the purpose of conducting their propaganda among them, for enlisting their support for Soviet Russia and the various campaigns in which the communists were interested."<sup>8</sup>

### *Tchekist Priests*

As the universal church has come to place ever greater emphasis on its social role and its conscience has expressed itself in social rather than theological terms, it has the more easily accommodated deceivers bent on its further corruption. In *I was an NKVD Agent*, Anatoli Granovsky describes a proposal made to him by his boss in the secret police, then known colloquially as the *Tcheka*, later, officially, as the KGB: "So, to sum up, *tchekists* must be selected to be trained and ordained as priests of the church. Every new cleric will be first and foremost a *tchekist* and eventually every clergyman, from the Patriarch himself to the remotest provincial priest, will be a *tchekist*. This is what I propose to you: that you should become a holy father. Think it over."<sup>9</sup>

With the church's activity becoming more and more political and its sponsorship of various relief organisations, charities and liberation movements growing, there is a growing risk to every traditional church-goer that the pastor lecturing him about "civil rights", or unilateral disarmament for the West, or some other communist scheme, is a communist trained to look and sound like a clergyman, or a church official subverted by the heady doctrines of "social justice and peace". A number of prominent Western churchmen are closely associated with Soviet sponsored "peace movements".<sup>10</sup>

### *World Council of Churches*

The activities of the World Council of Churches have for many years been of concern to wide sections of the laity. But such is the power of the organisation and the liberal media that regulates the flow of information to the public, the council has not received the publicity it de-

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8. American Opinion, January, 1982.

9. Ibid.

10. In Australia, the Uniting Church is at the forefront of the peace campaigns and through its N.S.W. Division of the Board of Social Responsibility distributes literature encouraging parishes to make strong expressions on peace, the arms race, the neutron bomb and like issues. The executive secretary of the board is Dr. Keith Sutor who holds a B.A. in International Law/International Relations and a Ph.D. in The International Law of Guerilla Warfare! Dr. Sutor holds that it is the U.S. that is the primary threat to world peace, and the Soviet invasion of Afghanistan was a defensive move prompted by threats to its southern borders by the United States!

serves. The W.C.C. is an association of some three hundred largely protestant denominations in about a hundred countries. When formed in 1948 for the purpose of strengthening Christian unity and influence, it embraced one hundred and fifty two member churches, mainly from the United States and Western Europe. Today the accent has shifted decisively towards the lesser developed countries, and the decision-making Assembly has a majority of members coming from these areas. Most are Marxist states. It should be a surprise to no-one therefore that the grants made to Third World causes, being ratified by the Assembly, are so frequently consistent with communist rationale. Paramount in the platform of the W.C.C. is the claim that the Third World still suffers from Western colonialism and exploitation. Implicit in this is the endorsement of the communist alternative.

Examples of such philosophies being given practical effect are to be amply found in the Program to Combat Racism. The W.C.C. has given moral and financial support under this program to the Patriotic Front which led to the establishment of Zimbabwe, a de facto Marxist state. Similar aid has been extended to SWAPO in its "struggle" in South West Africa. Over recent years, a total of \$2 million has been extended to revolutionary factions in Southern Africa.

Although South Africa has probably featured most in recent W.C.C. headlines, the Council's encouragement to terrorists has been apparent throughout the world for many years. For ten years, until the war ended in 1975, the W.C.C. poured millions of dollars into the hands of Hanoi and the Vietcong. In 1972 alone, it gave three million dollars. The subsidy continued even while Hanoi was conquering the south in violation of its promise.

This money has accrued from collections by Christian churches throughout the Western world. It is the naive Sunday churchgoer, who, through this nefarious world council, is arming and encouraging the communist terrorist!

It must be of deep concern to Christian congregations that the organisation that purposes to strengthen the bonds of their faith is seen in practice to be promoting ideals espoused by Marxists, not very long ago the avowed enemies of traditional Christianity.

### *Political Pressure*

It was inevitable that once the church became politically involved, having determined its theological parameters too restrictive, it would suffer the compulsion of political pressure groups; none are more accomplished than the communists. The church's political inclinations can be seen to have shifted over the years from a largely Western democratic concept to a much more radical viewpoint expressed now as *liberation theology*. In its prescription for the problems of the Third World, this revolutionary theology is scarcely distinguishable on many issues from the party line pronounced by Peking, Moscow or Havana. Strident denunciations are directed against violations of human rights in right wing authoritarian states; of the persecutions so rife in communist controlled countries, nary a word is heard.

Typically, the World Council of Churches has not voiced a single, independent word of criticism of the Soviet invasion of Afghanistan. Its only pronouncement on this act of gross violation has been relayed straight from the Kremlin; it takes the form of a report from the communist-dominated Christian Peace Conference in Budapest, Hungary. It proposed: "The progressive forces in Afghanistan have turned against the forces of the old, feudal regime; in the light of this .... situation, the reason which made the Soviet Union honour this request becomes understandable."

### *Liberation Theology*

The outworking of "*liberation theology*" condones mutilation and murder, for these crimes are said to be necessary for the emancipation of the people. This is the hideous end result of "Christian doctrines" circulating freely in W.C.C. circles such as the blasphemy proposed by Episcopal lay theologian William Stringfellow: "According to the gospels, Jesus was not a non-conformist, not just a protestor. He was a criminal revolutionary."

"Liberation theology" holds that no country can be free until capitalism, racism and colonialism have been eradicated. If this requires collaboration with communism, this is a morally acceptable course. One wonders if the multitude of church people who have accepted these arguments have paused to consider the style of governments that have succeeded the demise of Western administrations in the Third World. They are, at best, variations of the same Kingdom of Men that has disgraced the human race since its rejection of the Law of God. At worst they give vent to the most perverse of human behaviour: ruthlessness, bestiality and self aggrandisement. In aggregate they are "stored up for fire, being kept until the day of judgment and destruction of ungodly men" (2 Peter 3:17).

### *Bible Behaviour*

The Bible teaching regarding believers' relationships with the State is far removed from the doctrines of "liberation theology." The apostle Paul taught that "every person should be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore, he who resists the authorities resists what God has appointed, and those who resist will incur judgment" (Romans 13:1,2). This is a reasonable corollary of belief for all those who are convinced that "the Most High rules in the kingdom of men and gives it to whom He will" (Daniel 4:25). It acknowledges that no matter how ungodly a particular administration may appear, (and there have surely been none that were genuinely God-fearing since the days of Solomon), God is manipulating the affairs of the nations to ensure their ultimate and genuine liberty at the return of His Son. In the meantime, His purposes are being well served; a people is being prepared for kingship in the dispensation under Christ, and the nations are heating the furnace of their own destruction — the Lord's "fire is in Zion, and his furnace in Jerusalem"



(Isaiah 31:9). Mindful of God's activity and trusting in it, believers are content to be "patient unto the coming of the Lord" (James 5:7). They know that "times of refreshing shall come from his presence" (Acts 3:19). In the meantime, they count themselves "strangers and pilgrims on the earth" having here now "no continuing city" (Hebrews 11:13; 13:14).

The "social gospel" of the churches is the end result of *unbelief* in God's declaration that *He* will fill the earth with His glory (Numbers 14:21). It is a usurpation of the proper Christian position which acknowledges the insufficiency of human endeavour and the desperate need for God's redemption of the world. "Cursed be the man that trusteth in man" (Jeremiah 17:5). Despite man's very best efforts extending over thousands of years: "the whole creation groans and travails in pain together until now," but will, *by God's grace, in His good time, through His agency*, "be delivered from the bondage of corruption into the glorious liberty of the children of God" (Romans 8:21,22).

### *Ecumenical Egalitarianism*

The mutual adoption by both Roman and Protestant Churches of the "justice and peace" cry is effectually uniting the Christian denominations **UNDER THE CLOAK OF COMMUNISM**. Progress continues towards a World Soviet of Churches. The tragedy is that so many well meaning folk are aiding its formation in ignorance of its true directors, namely the likes of Yuri Vladimirovich Andropov and his erstwhile contemporaries in the KGB.



### *Early Infiltration*

Research into communist infiltration of the American churches reveals the surprising fact that these moves began as early as 1908 with the formation of the Federal Council of Churches. The document that established that federation was entitled, "The Social Creed of the Churches." It stated that the churches must stand for "the most equitable division of the product of industry that can ultimately be devised." Its author was Harry F. Ward, who for about fifty years was one of the top communists in the United States. So important was he in fact that Stalin met with Ward in Moscow, and together they planned the infiltration of American religion.

While Ward's quoted sentiments may strike an appealing chord in readers of just disposition, they do represent a marked diversion from the early American philosophy, and if subtle, the difference is nevertheless very significant. When Thomas Jefferson wrote of "the fundamental right to labour the earth," he undoubtedly conceived liberty as freedom *to attain*. When he testified to all men being equal, it was in the sense that ancestry or class should play no part in the classification of men. He meant that all men should have equal opportunity of attainment, the end result being the product of individual application

and ability, and therefore variable. This is a far cry from “equitable division of *the product* of industry”. Egalitarianism has displaced effort.

### *Induced Insurrection*

Over the years, Federal Council of Churches leaders publicly endorsed Communist ideology; many belonged to communist front organisations. On October 4, 1940, the Council declared of the situation in the United States: “Some of us feel that force should now be used in an effort to overthrow those political leaders who most exemplify the evils of which we speak.” This amounted to a cry for violent insurrection. It contrasts extraordinarily with the teaching of Christ, that believers should “do violence to no man” (Luke 3:14). In 1935, the U.S. Office of Naval Intelligence identified the Federal Council of Churches as an organisation giving “aid and comfort to the communist movement and party.” Such exposures wore the credibility of the council fairly thin, and in 1950 it changed its title to the *National Council of Churches*.

### *Parallel Policies*

On July 15, 1968, the N.C.C. printed in its own periodical, called “Approach”, an interview with communist party boss, Gus Hall, who “cited current Red goals for America as being ‘almost identical’ to those espoused by the liberal church.” Apart from the significance of the statement itself, it is doubly revealing that the National Council of Churches should itself make such a revelation.

### *Deviant Doctrines*

The activities of the N.C.C. have scarcely become any more conventional since then. It now lists the Church of Satan in San Francisco among its tax exempt members.<sup>12</sup> It recognises a Gay Task Force and has established a Committee on Gay People in the church.<sup>13</sup> “Gay” to some is a less unpleasant appellation than “Sodomite” or “homosexual,” but the Bible, lest our compassion displaces our respect for God’s righteousness, still speaks of “men with men working that which is unseemly, and receiving in themselves that recompense of their error which is meet” (Romans 1:27).

In things political, the World Council of Churches and its affiliates could scarcely be any more communistic if they were controlled by the KGB. In things moral, the same conclusion could well soon be drawn. Perhaps it is that they *are* controlled by the K.G.B.

### *Andropov's Experience*

Comrade Andropov has acquired his experience in foreign relations through K.G.B. involvement in Western political as well as religious organisations. None have “benefitted” from K.G.B. patronage more than the World Peace Council.

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12. The Review of the News, November 1, 1972

13. The Richmond News Leader, February 28, 1975

The World Peace Council and its affiliated groups are important vehicles of Soviet propaganda. They are seen as prime targets for covert action whereby communist interests and policies may be wider and more acceptably broadcast than would be possible through local party action taken openly.

The Politburo directive aimed at recruiting agents and "fellow travellers" into communist fronts and the peace movement was issued by Mikhail Suslov, the official responsible for all ideological matters: "Particular attention should be devoted to drawing into the peace movement trade unions, women's, youth, cooperative, sport, cultural, education, religious, and other organisations, and also scientists, writers, journalists, cultural workers, parliamentary and other political and public leaders."

### *K.G.B. Peace Initiatives*

The direct role of Soviet K.G.B. officials in W.P.C.-related disarmament groups has recently been exposed in Scandinavia. In September, 1981, for instance, the Second Secretary of the Soviet embassy in Copenhagen was declared "*persona non grata*" and expelled for his activities with disarmament groups. In November, 1981, two Soviet diplomats were expelled from Norway. One had offered money to several Norwegians to write to local newspapers protesting against nuclear arms and N.A.T.O. At the same time a major Soviet disinformation story was uncovered alleging an American contingency plan to bomb Norway under certain circumstances. This was a typical K.G.B. forgery designed to denigrate the N.A.T.O. alliance. Although isolated incidents, these revelations illustrate how Soviet influence is the dominating factor in the determination of peace movements' policies. As K.G.B. chief, Yuri Andropov translated Politburo directives into effective subversive action; as General Secretary, he now, doubtless, perpetuates those policies.

### *Catholic Echoes of Communism*

It is against that background that the paper, "The Challenge of Peace", issued in October 1982 by a committee of America's National Conference of Catholic Bishops, assumes particular interest. In this proposed pastoral letter to the nation's fifty one million Roman Catholics, the church has "judged immoral even the threat to use nuclear weapons" and determined that it "must continually say no to the idea of nuclear war."<sup>14</sup> Such proposals for complete disarmament are Utopian. Aimed as they are at only the Western arm of the nuclear terror apparatus, these demands amount to a call for unilateral disarmament; in other words, the surrender of the West to the East. Hence the criticisms of a few outspoken opponents who discern "the profound anti-Americanism of the document."<sup>15</sup> Andropov has expressed typical Soviet intransigence, and in the context of the nuclear debate con-

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14. Time, November 8, 1982

15. Ibid.

siderably more common sense, in warning: "Let no one expect unilateral disarmament from us. We are not naive people!"<sup>16</sup> The innocents in the West might think the Catholic Bishops naive; those with an understanding of communist subversion will conclude them to be duped.

### *Europe Neutralised*

It is a particular worry to European leaders that the spread of pacifism is playing into the hands of the Soviet Union. The N.A.T.O. Secretary General, Mr. Luns, has reported the allocation of \$15 million by the Soviets to pacifist campaigns throughout Western Europe in 1981.<sup>17</sup> The drift towards 'neutralism' is becoming more pronounced in Western Europe. This is seen by many Americans as either necessitating undue American military support for allies not prepared to pull their weight, or evidence of a European willingness to surrender to Russia. Such military issues, in company with extenuating problems in trade, is causing a slow divorce between Europe and the United States. These trends are not passing unnoticed in either the Kremlin or the Vatican; both are exploiting them.

### *Threat To America*

Under the influence of Pope John Paul II and Yuri Andropov, the Europe of tomorrow may be expected to be fundamentally different from that of yesterday. The United States and the Vatican will soon find themselves separated on multiple issues by a very wide gulf. The Catholic Church will become a religious extension of Eurocommunism and enjoy the military protection of the Russian forces. Three tested and dangerous belligerents will confront the United States: *Marxism* as the European political doctrine, the *Catholic dogmas* as the spiritual creeds inimical to America's reformist traditions, and a *functional combination of Marxism and Catholicism* combining to destroy the capitalist and protestant way.

### *The Worker Supreme*

Everything seems to be conspiring for this eventuality. The secretive negotiations are being accelerated by the alarming economic malaise afflicting the world, the erosion of political stability amongst the nations, increasing philosophical turbulence in society, and the conspicuous emergence of the cult of the 'worker'. The 'worker' is Christ, and the 'worker' is the proletariat. The 'worker' has rights the aristocracy once coveted, and he will not be denied. The 'worker' will be the common denominator in the Catholic-Communist alliance, the arbiter of religious and social form.

### *Ecclesiastical Communism*

The laity will find the structure of Catholic-Communism secure and familiar. Communism has a peculiar "*ecclesiastical organisation*" strangely akin to the Church of Rome. There is a sharp distinction bet-

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16. Time, December 6, 1982

17. Adelaide Advertiser, November 26, 1982

ween people and leaders, *their priests*; and at their head an absolute dictator, *their infallible pope*. The party indulges in secretive ritual, *its own liturgy and rites*. The party (*clergy*) preaches that the only way to Utopia (*heaven*) is through discipline, loyalty and self denial. This must be effected in dialectics and abjuration (*confession of sins*).

### *The China Card*

Assisting Moscow in her role as military consort to Rome may be a relaxation of tension on her border with China. China is so poor and her army so ill equipped that she poses no real threat to Moscow. But the Kremlin's paranoia extends south as well as west, and the Soviet army has 750,000 troops presently deployed along the Ussuri River. The Russian Politburo wants China to return to the Soviet fold on Russian terms: the old relationship renewed. China seeks independence and release from Moscow's domination. Since Chairman Mao's death, however, conditions conducive to Sino-Soviet reconciliation have been gradually developing, and recent Russian initiatives are indicative of its imminent realisation.

In his first policy speech, General Secretary Andropov said the Soviet Union would continue to seek better relations with "our great neighbour" China, and it would pay "great attention to every positive response" from Peking.<sup>18</sup> Andropov, clearly, "is courting the suddenly affable Chinese."<sup>19</sup> "Viktor Afanasyev, editor of party newspaper Pravda, and a member of the Central Committee, told a group of journalists that there was reason to hope for a mutual withdrawal of forces along the four thousand mile frontier."<sup>20</sup>

### *Soviet Supreme*

Resolution of Sino-Soviet differences would bring greater unity to the communist bloc than it has enjoyed since the 1950s. The availability of a further 750,000 troops for duty in East Europe would settle the debate about relative troop strengths once and for all. The Vatican knows it; Peking knows it; so does Washington. Eugene Rostow, President Reagan's arms control adviser, described communist strategy thus: "Europe is the ultimate target in terms of Soviet strategic theory, the geo-political key to world power. If the Soviet Union achieves control of Western Europe, China ..... would draw the necessary conclusions."<sup>21</sup> By this Rostow meant that China would throw in her lot with her estranged ideological family when it is established in indisputable ascendancy. China would appear to have already made that judgment in prospect.

### *In Summary*

What then of Andropov? Newsweek's summary may mean something more to readers of this Appendix than to the community at large: ".... he takes power with impressive experience in party management,

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18. Time, December 6, 1982

19. Newsweek, Nov. 29, 1982

20. Ibid.

21. Eugene Rostow, Speech to the Atlantic Treaty Association, London, 30.9.81.

communist ideology and foreign affairs. His Moscow power base and bureaucratic skills guarantee that his views and priorities will prevail in the geriatric Politburo. With his ascension, the West faces a shrewd and sophisticated adversary."<sup>22</sup>

In Andropov, we believe, the West may face its ultimate test, a test it is morally, spiritually and militarily ill prepared for, and over which, Scripture assures us, it cannot prevail. The Gogian Empire is soon to ascend to the zenith of its power, asserting its spiritual, political and military might over a Western World made captive by its own indulgence. Western society, in effect, will have destroyed itself, its vital energy squandered on compulsive pleasure seeking, its spiritual health destroyed through dependence on drugs, materialism and the state's provision. Gog will have little difficulty in nullifying Western influence and reducing the civilised world to servility.

### *Hope Beyond the Holocaust*

This picture of despair need not overwhelm the reader, for "the God of heaven shall set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand for ever" (Daniel 2:44).

"When Russia makes its grand move for the building up of its Image-empire, then let the reader know that the end of all things, as at present constituted, is at hand. The long expected, but stealthy, advent of the King of Israel will be on the eve of becoming a fact; and salvation will be to those who not only look for it, but have trimmed their lamps by believing the gospel of the kingdom unto the obedience of faith, and the perfection thereof in 'fruits meet for repentance'."<sup>23</sup>

May the God of heaven and earth be pleased to increase their numbers. To Him be glory and majesty, dominion and power, both now and ever. Amen.

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22. Newsweek, November 22, 1982

23. Dr. J. Thomas, *Elpis Israel*, 1850